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The West sprouts forth Christian party

Bert Witvoet

SURREY, B.C. — The birth of a national Christian party in Canada went smoothly. The baby is doing well, according to Interim Leader Ed Vanwoudenberg.

Vanwoudenberg is referring to the Christian Heritage Party which registered with the Chief Electoral Office in Ottawa on April 17. The Party has 200 members across the country and is non-denominational in character. Its Board consists of three Roman Catholics, one Brethren and one Canadian Reformed person.

A pro-life origin

It soon becomes evident in talking with Vanwoudenberg, the Canadian Reformed board member and interim leader, that the impulse for the Christian party came from the pro-life views of members. When *Interim,* a Campaign Life magazine, featured an article advocating the need for an independent Christian party, about 20 or 30 letters brought immediate approval. Some of them included sign-up statements and cheques.

As a result, a local group of members has met several times and a draft constitution has been drawn up. Bill Stillwell, the author of the *Interim* article, is president of the new party.

But the most dramatic push forward came through the full-time appointment of Ed Vanwoudenberg as Executive Director and Interim Leader. His salary is paid for by private sponsorship.

Why "heritage?"

When asked about the name of the new party, Vanwoudenberg explains that the party wants Canada to return to its pre-Charter of Rights foundation. "Many Canadians of moral persuasion are deeply concerned about present trends in our society," he says. "They want to return to the Judeo-Christian principles on which Canada was founded."

The draft constitution includes statements on "the sanctity of life," "the privilege to own property," "freedom of religion, speech and assembly," "a free enterprise economy," and "the family." The main function of a government, according to the constitution, is to "uphold law and order and to maintain justice."

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Christian Heritage Party Interim Leader Ed Vanwoudenberg

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Thinkbit

If you want to reform a man, start with his grandmother.
Victor Hugo

Castro's book on religion is best-seller

HAVANA, Cuba (EP) — *Fidel and Religion,* a book summarizing 23 hours of conversations between Cuba's Marxist leader Fidel Castro and Roman Catholic priest Frei Betto has become a "runaway best-seller" in Cuba. In the book, which has already gone through three printings, Castro speaks on prayer, salvation and hell.

Castro says that he believes all Cubans can be saved. Citing a verse from Matthew, "It is easier for a camel to go through the eye of a needle than for a rich man to be saved," Castro says that the absence of wealth in his country makes salvation inevitable for the Cuban people.

Although he did not remain in the church after his education in Jesuit-run schools, Castro says that he has not renounced the principles of Christ. He says this gives him "hope of salvation."

Strong endorsement of liberation theology is revealed in the interviews, which were conducted over a period of four days. "Contradictions do not exist between the aims of religion and the aims of socialism," said Castro. He urged a "strategic alliance between Christians and Marxists in order to achieve the social changes necessary among our people."

While calling for an alliance between Marxists and Christians, Castro also admitted that Christians are not welcome in the Cuban Communist Party. "In principle, I don't agree with discrimination in any form. But if I were questioned as to whether there exists a form of discrimination against Christians, I would have to say, yes, that is something we have not yet overcome."

Continued on page 5 ...

Four myths, four trends in Canadian religion says Christian sociologist

Marian Van Til

NIAGARA FALLS, Ont. — There are four myths that are being perpetrated regarding the state of religion in Canada, concludes Reginald Bibby, a University of Lethbridge (Alberta) sociologist and the foremost expert on Canadian religious trends.

Those myths are: that evangelical churches are growing, that "new religions" are making inroads, that the "electronic church" is growing in appeal, and that people are leaving the churches.

Since 1975, Bibby has been monitoring social and religious attitudes through extensive national surveys. Bibby talked about the results of his 1985 survey on religious attitudes at this year's convention of the Canadian Church Press (CPP) held two weeks ago in Niagara Falls, Ontario.

Actual statistics

Only seven per cent of Canadians are affiliated with evangelical churches. (Five per cent of the population were Baptists in 1921.) The most frequent growth in those churches still comes through friendship with or marriage to members. Actual growth averages out to 1.9 people per church (congregation) per year, Bibby's survey found.

Religions like those embodied in the Unification Church, the Hare Krishnas, and transcendental meditation, though generating a lot of publicity in recent years, have *not* been successful in Canada. "Only one per cent of the population have a strong interest in any of these," says Bibby.

The electronic church, Bibby points out, is actually declining in popularity, nor is it taking people away from traditional churches — only two per cent of those who watch "religious" TV programming never attend church. Bibby found that most viewers (72 per cent) who watch such programs do so to supplement their spiritual growth and weekly church attendance. But only five per cent of Canadians watch some programming at all.

Bibby's research indicates that

Continued on page 5 ...

Jesus group under the influence!

El-Bar-Tus

JERUSALEM — A strange incident at the temple has the Sanhedrin worried about new political unrest. A handful of disciples of Jesus were seen at nine in the morning behaving like drunks.

A spokesperson for the group, Galilean fisherman Simon Peter, tried to explain that his company was not drunk but that the Spirit of Jesus had filled them. "All of this was foretold by your own prophets," he was heard to say.

His rather lengthy sermon appears to have made a forceful impact on his audience. Some 3,000 people joined the group by allowing themselves to be baptized.

Although most members of the Sanhedrin seem genuinely upset about the growing popularity of the "Jesus group" meeting daily in the temple, few could be reached for comment at the time of this writing. Only one member was willing to offer his opinion.

"This is just a bunch of charismatics trying to make regular believers feel inferior," he said. "Next thing you know they will want to talk to gentiles."

Illustration: Taken from The Children's Bible by Anne De Vries

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Calvinist Contact

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Editorial

Shall we play with the new kid on the block?

It comes as somewhat of a surprise to hear that a national Christian party has been established in Canada. It can hardly be said that the formation of this party has been the result of a groundswell of political concern among Christians, or that it was preceded by an extensive period of careful thinking about foundational matters in politics.

What does become clear rather soon is that the idea of a Christian party arose out of the crucible of frustration. Some Christians, especially those working against abortion on demand, feel thwarted in their attempts to oppose the secularization or "liberalization" of society by going through the channels of existing parties.

Nostalgic reasons?

As such, the Christian Heritage Party may attract a fair number of discontented Christians who normally do not resent affiliation with a humanistic party. For Christians who are accustomed to a more principled approach to politics, the Christian Heritage Party may not be first choice. The name suggests a romanticized view of Canada's past. Would a return to nineteenth-century politics be the salvation of our society?

The draft constitution is not entirely reassuring either. It seems to be a mixture of principle and policy. Does the "freedom of religion" hold equal rank with the belief that "any plebiscite to be held shall not contravene any biblical principles?" And why should the "freedom to live his/her lives according to biblical principles" be enshrined in a party constitution when "freedom of religion" has already been declared in the previous article.

Does the Christian Heritage Party intend to re-establish the Christian religion as the state religion?

More than morality

One would hope that the Christian Heritage Party would not become the Canadian version of Jerry Falwell's Moral Majority. When a political party adopts moral reform of society as the major plank in its platform, it is denying the multi-dimensional character of government. Governing is much more than guarding the moral fabric of society.

For a more profound understanding of the task of governing we would recommend Paul Marshall's book *Thine is the Kingdom,* and Bob Goudzwaard's *Idols of Our Time.* Both books will be reviewed in an upcoming issue of *Calvinist Contact* in connection with discussions in our paper on the need for a Christian witness to the State, and now in connection with the emergence of the Christian Heritage Party.

For the time being, however, we cautiously support and welcome the new party in our midst. It is our thinking that the presence of Roman Catholic members will prevent a slide into "Moral Majority" kind of politics. It is our hope that the participation of Reformed Christians will add the experience and insight of principled Christian thinking to the formation of a constitution and other political positions by this new "Heritage" kid on the block.

Letters

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Audio-Scriptures for senior citizens needed

Having read Albert Hamstra's piece on audio-Scriptures made me wonder whether we're doing all we can to make the Bible available to senior citizens and shut-ins. I don't mean sermons or songs, but passages from the Bible Society has a few tapes with selected readings from Scripture. And those selected readings are limited.

Besides, not one is in Dutch. Yet when I visited my aging father — a stroke victim and therefore unable to hold the Bible, let alone read it — in hospital recently, he was delighted when I read him passages from the Dutch *Staten Vertaling,* the version still most dear to him. So now I'm making him a tape.

There must be thousands like him: too frail to read for long and suffering from poor eyesight. Deprived, in other words, of that which matters most to them.

So why not multiplicate tapes with a wide selection of passages from the Dutch Bible and make them available to Rest Homes, Nursing Homes and Hospitals?

Come to think of it, why also not produce audio-visual tapes of church services? Why not instal video cameras in a few selected churches, perhaps on a rotating basis, and make VCR's available to institutions?

J.C. van Oosterom,
St. Catharines, Ontario

Why do church councils hand out life sentences?

This is the time of the year that many consistories prepare a list of nominations for the election of elders and deacons. Generally, those who have experienced divorce are left out. This is understandable, especially when the wounds of divorce are still fresh.

Some people maintain that *all* marriages are made in heaven. I don't believe it. Some marriages are partnerships the Lord would never approve of. We all make mistakes, small ones and big ones, and marrying the wrong partner is probably one of the biggest mistakes we can make. Such a marriage is *not* in the Lord.

A marriage, including a Christian marriage, is not always a bed of roses. At times we slam the door and have to fight to keep the lines of communication open. Too many give up too easily. A good marriage is worth a good fight to keep it together.

But if the Lord was not the captain on the ship and the marriage-boat ends up on the rocks, what then? The brother and sister cannot serve as member of consistory. The judges (consistory members) who find them guilty don't lock them up, no, they lock them out. They do this not just for a few years, but often for 15 to 20 years, and some receive a life sentence. That is something I find hard to swallow.

Why is it that we call ourselves Christian, but refuse to do as Christ did in not only forgiving, but also forgetting *all* that lies behind? Fortunately, our divorced brothers and sisters, who now fall in the hands of fellow Christians, will at the end of the road fall into the hands of a merciful God.

Klaas Terpstra,
Hamilton, Ontario

TV bane, unless you watch Graham

After re-reading Alice Los' "small talk" of February 14, 1986, entitled "TV bane and blessing," I decided to express my opinion.

First of all, her honesty in saying that she could not do without her TV and that she was hooked on *Dallas* was much appreciated. For years I was also hooked on the tube and other things until Jesus Christ changed my life and became my priority.

I wonder what would happen if we spent the 10 to 13 hours a week (which she mentions) in prayer, Bible study and building each other up in faith, or watching Billy Graham, Huntley Street or programs like that?

Why is Alice Los so quick to lump these evangelists together as greedy? Has she never gone to a "Back to God Hour" rally (my pet charity)? I have learned a lot from the above-mentioned evangelist[s?].

Her last paragraph regarding *Reformed Christianity* made little sense since Jesus said in John 3:7, "Unless a man be born again, he cannot enter the Kingdom of heaven." In other words, born-again Christians are *reformed* by the power of God's Holy Spirit to the glory of Jesus.

Gary Kroezen,
Hepworth, Ontario

Alice Los responds

I would like to ask Mr. Kroezen to read "small talk" of February 14 one more time. I hope he will then realize that I, too, regard television as a powerful force which Christians (and others) have to come to responsible terms with.

And it's not necessarily the evangelists themselves whom I brand as greedy (Mr. Billy Graham, for one, I hold in high esteem) but it's the method they sometimes use which I'm afraid is harmful in more ways than one.

An oft-repeated Box number and requests for money are bound to create an anxious frame of mind among countless viewers who are left with the not so subtle impression that they "ought to do something." Others will derisively and often publicly question the preacher's motives and defame the message in the process.

Finally, even though I feel a strong, spiritual kinship with many evangelicals and have gained much from their acquaintance, I am too much indebted

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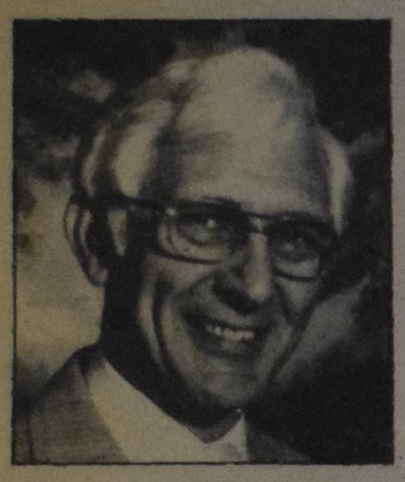


I am surprised to see how much my preparation to live the Christian life is similar to the swimming lessons of long ago.

We need swimming lessons

I had my first swimming lessons when I was 11 years old. My older brother and I went faithfully each morning long before school hours to the swimming pool to receive our instructions.

I was usually late, simply because there was something that fascinated me more than the green, luke-warm water of the pool. Just before my lessons were to begin, the boys of the naval academy left the building, stepped into their dories, and rowed back to their training ship that lay moored in the Amsterdam harbour. They were hardy lads, tall and strong; they wore smart uniforms and walked brisquely. I was sure that they portrayed what manhood was all about.

By the time I hit the water, part of my lesson was already over. Around my waist I would hook a belt to which a line was attached that in turn was fastened to a contraption that looked like a fishing pole. It rode by little wheels on a track around the pool and was operated by an instructor who was good at shouting. If you followed his lessons faithfully, you would become an expert swimmer. Needless to say, I did not. Oh yes, I learned to swim and managed to get across a canal or river, but that was about my limit.

Reflecting on that episode, I am surprised to see how much my preparation to live the Christian life is similar to the swimming lessons of long ago. I haven't said yet how much I hated hanging like a fish on that line and how much I disliked the voice that yelled to me from behind the fishing pole.

To you and me life is always the Christian life and the Scriptures call it our walk with the Lord. The Scriptures say, too, that the Christian life must be learned — with a belt on and fastened to a line and subject to a voice that instructs. (I have read philosophy for many years, and I say "amen" to Waterink when he remarks that in matters of education, philosophers provide the greatest service by keeping silent.) We need simple methodology. How to love the Christian life must be learned at school in a formal setting. It must be taught by the church as well, I am sure. It must be taught at home above all. Of the three, it is the home that is in danger of losing this teaching opportunity. Parents are too busy and the T.V. has taken over whatever good hours the day used to have for instruction.

Your children must learn to swim. Life is wider than a canal or a river.

William Rang is principal of the Christian school in Dunnville, Ontario.

Longer Letters

Should a church not support its members?

I find it astonishing that a church which encourages its members to go out and be reforming Christians in society is advised by John Bolt (April 4) *not* to support those members when they make statements about biblical principles of justice and the role of the government.

The church makes pronouncements on a number of matters even where there is disagreement among the members (women in office, the nature of biblical authority, women's suffrage, the nature of home missions and world relief). Disagreement within the church is not the fundamental issue at stake here, for disagreement seems normal within any organization of people. The issue centres rather on the kinds of pronouncements which the church as institute (rather than organism) can make. This issue has not yet been resolved in the Christian Reformed Church. I believe the church as institute may make statements of a confessional, principial, biblical guideline nature. In my opinion, the CCRCC (Council of Christian Reformed Churches in Canada) statement under question carefully made such a statement.

John Bolt lists three concerns he has regarding the role of the church in speaking out on societal issues. 1. The church is not competent to make judgments on such issues. 2. "Reasonable and moral people can in good conscience disagree" on such issues, but this shouldn't affect their church life. 3. The public pronouncements reported in the press might not "reflect the sentiments of the people in the pew."

No endorsement of specifics

Bolt is concerned, first of all, that, *according to the Toronto Star,* the CCRCC endorsed specific economic proposals put forward by CPJ (Citizens for Public Justice). He acknowledges that the text of the CCRCC letter does not endorse the policy details of the CPJ statement, but rather its "guidelines for social/economic decision making." Yet, Bolt's argument in the article is

Continued on page 4 ...

The very stones of Parliament Hill will speak out

Regarding the article in *Calvinist Contact,* "Who speaks for the church" in your April 4 issue, and a few subsequent letters to that article, I believe a prior and more underlying question that should be dealt with is "How is the church speaking for her Lord and Saviour?"

Your editorial of April 11 touches upon this evangelical mandate when you say that "there should be a clear understanding of what the Word of God has to say to a given situation."

The Bible, of course, is saturated with that evangelical message, of which the church is the messenger. Here are two verses from Paul, underscoring the same theme.

"The Lord's message rang out from you not only in Macedonia, and Achaia, your faith in God has become known everywhere." (I Thess. 1:8)

"You show that you are a letter from Christ, the result of our ministry, written not with ink, but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts." (2 Cor. 3:3)

Paul is not so concerned whether Peter or Paul or Apollos, address Festus or Agrippa or Cornelius, but that all believers model Christ in Word and deed, in political and non-political situations.

For those who feel called to address Canada's current political leaders in the name of the Lord, we must pray for their faith, courage and vision, since the land is filled with apathy, passivity and downright cynicism.

Regarding "knowledgeability in economics and politics," remember that many in the Reformed community have sensed the same for decades. Seeing the need for a Christian political perspective, the Institute for Christian Studies was given birth, with politics and economics high on its list of priorities, as witnessed by the immediate appointment in 1967 of Dr. Zylstra in the field of politics. For almost two decades Dr. Zylstra was a voice crying in a political wilderness and recently the Lord saw fit to take him home, passing his mantle on to Dr. Paul Marshall, and giving him a small sprinkling of students from around the world.

So some important group work has been done in the raising of a political witness. Certainly when we first think of church as God's people, by all means we must speak, or Jesus will have the very stones of Parliament Hill and the White House speak out.

Regarding whether the Christian Reformed Church as a denomination should make public pronouncements, a hard and fast rule is not necessary. The Spirit will make it clear when to speak and when to shut up. In general, when the leaders nurture us all to become "letters of Christ," we will know when to speak and when to communicate in other ways.

At this point in time, the CRC in Canada, as well as coming up with some fine documents on some issues, might consider some scholarships for students brave enough to want to minister in Christ's Name to a political wilderness.

Joe Reitsma,
Bowmanville, Ontario

and bound to the Reformed heritage not to believe that it offers a richer dimension to faith and worship.

Alice Los,
Kemptville, Ontario

P.S. Mr. Kroezen and others may be interested to know that I have since scratched "Dallas" from my television menu!

Sad to see "reactionary sentiment"

Praise the Lord for persons like Rev. Arie Van Eek who, for once, let our Christian Reformed Church speak along with other (mainline) denominations. Even if it wasn't done exactly according to "rules and regulations," in my opinion he didn't have to apologize for anything.

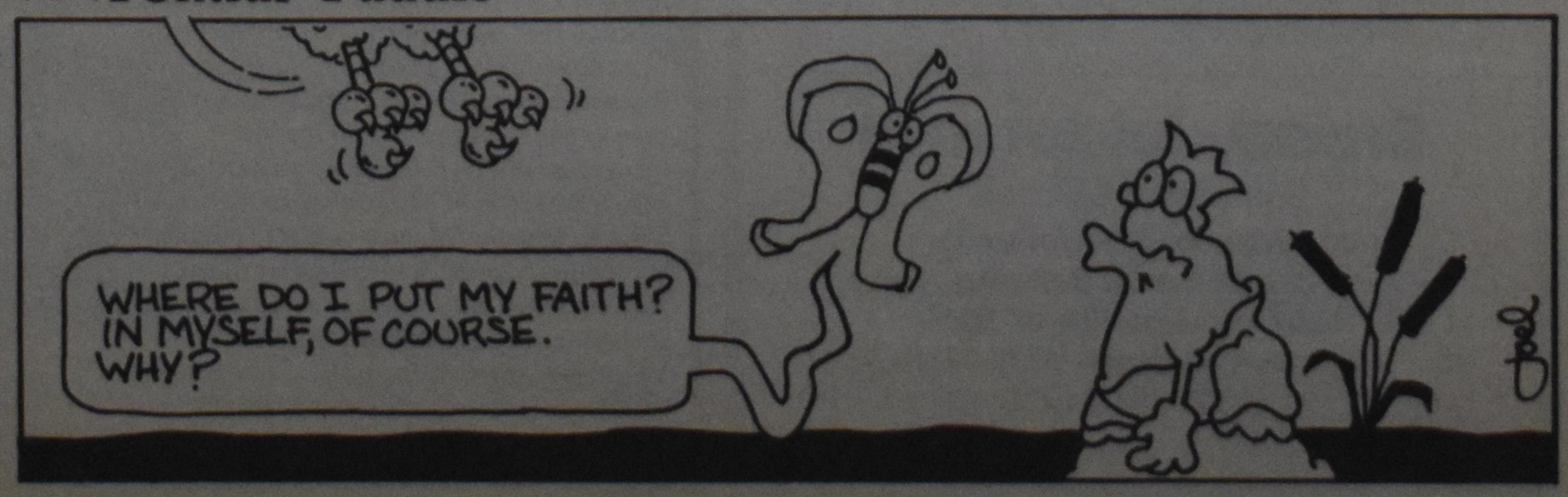
It was certainly sad to read "Who speaks for the Church" by Dr. J. Bolt as well as other negative reactions to what the Council of Christian Reformed Churches had done through the person of Rev. Van Eek. It proves that, in our circles, even in this day and age (1986), there is still a lot of ant-people (anti-progressive, reactionary sentiment) around which was so prevalent in the depression time of the thirties.

It shows us how much Citizens for Public Justice is needed, not only for educating "the world out there" but our own Reformed people as well.

That the Council of Christian Reformed Churches may continue to speak out against all injustices, not forgetting the murderous policies of the Reagan Administration towards Nicaragua. This should be a concern to all Christians, Reformed or otherwise.

Evert Hamminga,
Aylmer, Ontario

Pontius' Puddle



News

Should a church not support its members

... continued from page 3.
with the church endorsing specific policy statements. He does so because the "public perception," due to the *Toronto Star* article, is that the CCRCC endorsed such policies.

John Bolt perpetuates this misconception in the manner in which he accuses the church of making pronouncements on specific policy statements. The fact is that the CCRCC said nothing about actual economic policies. Thus it did, not as Bolt continues to insinuate in his article, "bless specific economic proposals" or "make specific policy judgments" on "highly specific non-ecclesiastical pronouncements." Ironically, several of the other church bodies (which do not happen to work with institute/organism distinctions) also did not "endorse" the actual economic policies, but asked the government to take them seriously as "creative, alternative, options."

As to competence, I find it ironic that in spite of Bolt's admission that "preachers as *preachers* know beans about economics," he suggests to his readers that CPJ's proposals are "socialist" and "retard economic development." How can he as "a theologian" do this? Is he competent? Why is he, as a "clergyman," telling us that such economic proposals are "debatable and dubious." If the church as institute is not qualified to give such public pronouncements, then neither should any of its clergymen.

If Bolt truly wants to see sphere sovereignty flourish and Christian organizations do their job why does he not call in his article for members of the CRC to support en masse Christian political action such as CPJ's? (as J.C. van Oosterom argues in C.C., April 11).

Bolt's second concern about moral and theological agreement and political differences worries me. He seems to imply that whatever the church endorses gains moral and theological weight which gives it more credibility than a statement (even if based on biblical principles) which a Christian political movement makes. Since when does the church give "morally absolute statements," while other organizations don't.

History proves that churches too are fallible and make statements which need to be revised and sometimes rejected even within its own sphere of competence. Is it not true that even when the church makes statements on "moral and ecclesiastical" matters, "reasonable and moral men and women of good will might disagree" with the church?

Bolt fears division in the church when it speaks on specific political and economic matters. Yet, the same divisions can occur in a church (denomination or congregation) which does not make such specific statements. For example, if one group of people supports Christian education and another group does not, it is likely that the divisions, which Bolt fears, will occur.

Who speaks for whom?

I am very sympathetic with Bolt's third concern about the church speaking out when it may not represent "the sentiments of the people in the pew." This would be particularly true if the CCRCC had endorsed the specific economic policy proposals of CPJ. Two problems arise in looking for solutions: First, many who argue about the role of the church argue as John Bolt does that church statements must reflect the person in the pew. On the other hand, they argue that it is the ministers and elders (and possibly deacons) who speak for the church and their views must be reflected.

Bolt further implies that church leaders lend "moral and theological weight" to church statements because they have "ecclesiastical and special scriptural authority." Which church leaders have special moral and theological insight?

Most elders and deacons I would dare say have no particular training in theology and probably would not presume to make theological statements. This leaves ministers and others trained in theology. Do they then have the only authority in the church to make statements for the church?

I believe that the CCG (Committee for Contact with the Government) made up of people in the pew should be able to make confessional, biblical statements on justice and the role of the government. If a group such as CPJ uses those guidelines in developing policy proposals, then the church should support CPJ as it uses such guidelines, without endorsing any specific policies.

Wish for contribution

The Christian Reformed Church must still come to grips with its place in Canadian society and its role in that society. The CCRCC statement supporting CPJ's guidelines is one way in which it can support its own members in their political activities. Churches should humbly accept that they too are fallible and need correction and renewed insight. The church should seek clarity on who speaks for the church and whom the church speaks for.

The CRC has much to contribute to Canadian society. May it contribute in ways which are pleasing to God and which show love to fellow members.

Harry J. Kits,
Toronto, Ontario

The West sprouts forth Christian federal party

... continued from page 1.
Vanwoudenberg believes that the Christian community has been silent too long and has allowed biblical norms for marriage and family to erode. He is particularly upset about the fact that homosexuals are seeking rights and that abortion is practised too freely.

Many issues

"We don't want to be seen as a one-issue party," he explains. What comes across instead is that the new party is a "many-issue" party. When asked whether that bothers him at all, since he comes out of a tradition which has built political platforms on principles rather than issues, he admits that there is some danger in the new party's approach. But he points to the fact that the constitution is only a draft and that more time is needed to work on the formation of the party.

If the new party decides to enter an election, it must field at least 50 candidates in order to be officially on the ballot. Vanwoudenberg thinks that the best way to approach that status is for the party to work with present-day MPs who are of a similar moral persuasion and who see Judeo-Christian principles as being in jeopardy in existing Canadian political parties.

Temporary leader

The party is aiming for its first national convention in the spring of 1987, says Vanwoudenberg. He sees himself as a temporary leader only, who has the ability to organize but lacks the political skills to take the party into an election.

Vanwoudenberg is 47 years old and has had several years of management experience in furniture manufacturing and construction. Since 1983, he has been president of the Association for Reformed Political Action, a Canadian Reformed-oriented organization based in Surrey. As such, he has attended political conventions, submitted briefs, had radio and television exposure, and has contacted several MPs and MLAs.

Vanwoudenberg was attending the 1986 Synod of the Canadian Reformed Churches meeting in Burlington, Ontario, as an elder delegate when he was interviewed.

Those who wish more information can write to: Christian Heritage Party of Canada, P.O. Box 22009, Station B, Vancouver, B.C. V6A 3Y2.

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Discretion the better part of valour

The spectre of government corruption has raised itself yet again. This time, Industry Minister Sinclair Stevens appears to be the guilty one. Among other allegations of improper conduct by the Minister, it was found that his wife, Noreen, has borrowed $2,600,000 on very favourable terms from a businessman who deals extensively with her husband's department. Only the least cynical of Canadians believe Mr. Stevens' explanation that he didn't know about his wife's business dealings. Nevertheless, it may be that Stevens is right. Perhaps he knew nothing about the loan or the identity of the lender.

However, the public perception of the Mulroney government's record is that it is as tainted as its tuna. Stevens is, therefore, at least guilty by association. That is unfortunate, because the public's confidence in its political servants is essential to a healthy nation. (It is almost equally disturbing to observe the Opposition's unrestrained delight in eroding that confidence, thereby turning us into a nation of cynics.)

Even if Stevens did nothing wrong, he appears to be in a compromised position. We all know that one's spouse has potentially the most direct access to one's confidential information and the most influence over the powers one exercises. The Philistines recognized this fact when they used Delilah to obtain the secret of Samson's great strength. John A. Macdonald, no stranger to political corruption himself, was well aware of it too. He once asked his wife not to purchase two lots she wanted to buy in the growing town of Vancouver. He explained, "If you were to buy any lots out there, the first thing I should know would be that a post office or custom house was put on them without my knowing anything about it, and I should have it thrown at me in Parliament that you had been paid for them 10 cents more than they were worth."

It is unwise for a public servant's spouse to put herself (or himself) in a position where the opportunity to use the public power to serve private ends is very great. The press and the Opposition are right to say so. Although it may not be illegal for Ms. Stevens to do what she did, it was certainly improper.

A similar impropriety was committed a few months ago when Maureen McTeer became a director of the Canadian Abortion Rights Action League, an organization whose primary purpose is to lobby the government to change the law on abortion. It is not illegal, but it is improper for her to direct an organization which is determined to change the law, while her husband is a minister of the Crown who has sworn to uphold the law.

Although men and women in Canada have the right to hold whatever views they wish, promote whatever causes they like, and participate in any (legal) activities they desire, this right is not unlimited. The position and responsibilities of one's spouse define some of the limits to the activities in which one may properly be engaged.

To a great extent, such propriety cannot be legislated. It depends on a sense of public morality and personal wisdom that can never be created by the law. That sense of public morality needs to be cultivated, encouraged, and nurtured in our daily actions and conservations.

Richard Vanderkloet teaches history at Toronto District Christian High School, Woodbridge, Ontario.

Four myths, four trends in Canadian religion says sociologist

... continued from page 1.

church attendance "*is* dramatically down but few of the alleged dropouts have ever left home." That is, in Anglican Archbishop Ted Garnsworthy's words, "It's not that the people are leaving, it's just that they're not coming." Canadians want to be *affiliated with* a church, it seems, but many don't necessarily want to *attend* that church, except for "rites of passage" — baptisms, weddings, funerals. Seven per cent of Canadians — a low number compared to many countries — say they have no religion.

Trends discernable

Bibby has uncovered four trends which correlate the "myths": the stability of religious affiliation, religion as a consumer item, the compartmentalization of religion, and "the poverty of stability."

There are four major Christian groups in Canada — Roman Catholic, United, Anglican and Protestant evangelical. Bibby has found that "relatively few [people] switch from one camp to the other" and that a specific nationality characterizes many denominations. Significant increase [in numbers] in any group can't be expected, according to the survey results.

People are increasingly "drawing on religion in consumer-like fashion," discovered Bibby. Many have gone from "commitment to consumption" while not wanting to give up church ties entirely. They are "not 'drop outs,'" says Bibby. "It's more accurate to call them 'drop ins.' Though 40 per cent of those with church affiliation describe themselves as "committed Christians" only half that number seem to be. "The majority seem to practise 'religion a la carte,'" Bibby concludes.

Small corner religion

The compartmentalization of religion — that is, its relegation to a small area of life — is part of the specialization in life in general, Bibby has found. Christianity is no longer expected to inform one's entire life (and in fact causes problems when it does). Bibby found little relation between Christian commitment and the level of happiness or compassion in the "committed" persons. Religion's main impact is in instilling certain types of commitment and sexual attitudes.

There is a poverty about the kind of "stability" the survey revealed, concludes Bibby. Religion is in an "impoverished state in this country." The current trends go against the norm of historical Christianity which called its followers to let it inform all of life. Bibby points out that that is not merely a subjective statement, but one which is clearly measurable through the collected data. That failing to let one's Christian faith effect all of life "is radically different from what its founder, Christ, intended," notes Bibby with regret.

That is the milieu in which Christian publications exist, Bibby told his audience of Christian journalists. That makes their tasks difficult also because they are just one of many media competing for attention in people's lives.

The CCP convention represented publications from a wide spectrum of Christian groups: Baptist, other evangelical including the Salvation Army, Anglican, Presbyterian, Reformed and several strains of Catholic, Mennonite and Lutheran.

C.C. ink now safe!

Stan de Jong

Each spring, we hold our breath while waiting for news of possible price increases affecting the printing of *Calvinist Contact*.

Usually, it's the large paper suppliers that sock it to our printer, who then turns around and socks it to people like us. That happened last year.

This spring, a different scenario developed. We got hit with another increase, but for other reasons. This partially explains why C.C. subscriptions went up by five cents per week, April 1.

Those doggone PNAs

Earlier this year, our printing buddies experienced some difficulty with "dark half tones" (pictures) and, at first, they blamed it on the quality of paper (the "printability" varies from paper roll to paper roll). But their attempts to correct the problem remained unsuccessful. Frustration set in, people lost weight and hair was being pulled (out).

Then someone checked with the ink supplier. Lo and behold, they found out that the ink formulation had been changed! Presto, they had found the culprit.

The change occurred early this year when a group of materials known as PNA's or "polynuclear aromatices" was determined by the International Agency for Research on Cancer as possibly being carcinogenic.

From crude oil to C.C.'s ink

Apparently, in the manufacture of printing inks, 80 per cent of the raw material used have their origin in crude oil. PNAs are often present in the subdivision of crude oil.

The refining process of cleansing the ink of PNAs has increased the manufacturing cost and, to make matters worse, caused the problem of dark copy.

Our printers were forced to change to a better grade ink, but its price was even higher than the refined stuff.

To complicate the matter further, the "standard wipe-on printing plate" that they used for the past 10 years has been discontinued as being an environmental hazard, forcing them to use an alternate plate of better quality at, you guessed it, a higher price.

All this goes to show that we should be concerned not only about the content and direction of a Christian paper but also its physical properties. Isn't it good to know that besides being non-heretical, C.C. is also non-carcinogenic.

Why, pretty soon you can eat the thing.

MCC pursues information on family violence

LONDON, Ont. (MCC) — Domestic violence, in particular spouse abuse, is a subject increasingly in the news, and church families are not immune to the problem, says a Mennonite Central Committee (MCC) Task Force on Domestic Violence. What's still lacking, according to the Task Force, is a clearly defined Christian approach to dealing with the victims and perpetrators of family violence.

In the fall of 1985, MCC established its Task Force on Domestic Violence to explore the possibilities (and dangers) of using mediation or reconciliation methods for victims of abuse. The group is looking for the answers to many questions:

Does reconciliation only happen if the man and abused woman stay together? What are the biblical and theological issues related to domestic violence? What does forgiveness mean for women who have been abused? Or repentance for the abuser? Is mediation more plausible in relationships where the violence has been short-term? Is it even possible when there is chronic violence?

To help answer these and many other important questions, the Task Force is currently compiling a list of people with personal experience and expertise who have been personally involved in situations of domestic violence, or who have experience in working with victims of domestic violence and mediation.

Castro's book on religion is best-seller

... continued from page 1.

Much of the book is an apologetic for the revolution, but Castro deals with some general religious issues as well. With a note of regret he recalls the Catholic Church's attitude toward prayer. "I have noted in other religions that prayer is like one talking with another, a spontaneous event, to make a request or express a feeling. We were never taught anything more than to repeat what was written, once, 10 times, 50 times, 100 times, absolutely mechanical. That really isn't a prayer, it's an exercise of the vocal chords, an exercise in patience, but it's not a prayer."

Castro also speaks about the church's teaching on hell. "I remember long sermons on hell, the heat of it, the suffering of it, the anxiety of it," he said. "I have never understood how such a cruel place could be invented, as they explained it to us. Because one cannot conceive of a place that would deal so harshly with a person, no matter how great his sins may have been."

Castro's attitude toward the evangelical church is described in the book as well. "One could appreciate the difference in conduct of the evangelical church," he said. "I observed that they had established themselves in the most humble sectors of the population, as a rule, and I also observed that they were much more militant in the practice of their religion; I mean, I observed more discipline in the evangelical churches with regard to their concepts, their methods, and how they prayed."

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Church

Marian Van Til, page editor

Anglican Church "unified": 3/4 of its members don't go to church

Marian Van Til

TORONTO, Ont. — Fifteen Anglican theologians have released a report on "Anglican multiculturalism" which criticizes that church's "perceived tendency ... to avoid controversial issues that might threaten unity," but which supports liberation theology, according to a story in the *Canadian Churchman*, the national Anglican paper.

The report, "For the Sake of the Kingdom, God's Church and the New Creation," admits that the price of holding the church together has sometimes been "vagueness of teaching. For too long, Anglicans have appeared willing to evade responsible theological reflection and dialogue by acquiescing automatically and immediately in the co-existence of incompatible views, opinions and policies."

The report sees achieving the right balance as the solution to real unity, though the "roots of British colonialism" can get in the way of that unity, it says. Many people in non-Western cultures still see Anglicanism as too "English" and "foreign," the report concludes. The Anglican Church in such cultures should be allowed to interpret Christianity in its own cultural context and fellow churches must "allow themselves to be challenged" by such interpretations.

Regarding liberation theology, the report concludes that the church should use such theology to examine its conscience while siding with the oppressed of the world.

The report is being distributed for use as a discussion paper at the 1988 Lambeth Conference of bishops.

Most don't go to church

Meanwhile, some evangelical Anglicans see a connection between their church's "evasion of theological responsibility" and acceptance of the "co-existence of incompatible views," and the results of a just-released survey, which indicates that most Anglicans don't go to church.

University of Lethbridge sociologist Reginald Bibby conducted *Anglitrends*, a scientifically accurate survey which reveals that "consumerism" extends to religion as well as other areas of life. Bibby surveyed 1,700 of Toronto's estimated 600,000 Anglicans. "Consumption without commitment" is the way *Anglitrends* characterizes "the vast majority" of Toronto's Anglicans who are "inactive."

An astonishing 75 per cent of those who consider themselves to be Anglicans attend church only for occasions such as baptisms, marriages and funerals, the survey found. But in most parts of the Anglican Church such people are not considered "lapsed members" — their Anglican affiliation is important to them and to the churches of which they are "members."

Toronto Archbishop Ted Garnsworthy called for the survey in 1984 and it was conducted last year. Garnsworthy felt it was time to "take some soundings of where we are and to whom we are speaking."

The survey also concluded that 90 per cent of the [Canadian] Anglican Church has British roots. "We are very much an ethnic church," Garnsworthy says. As such, he doesn't believe a "hard-sell" approach would increase the numbers of active Anglicans. Garnsworthy explained that he was drawn to the Anglican Church as a non-church-going youth precisely because Anglicans "didn't use hard sell."

Some of the Anglican trends uncovered by Bibby apply to church trends in the nation as a whole, he has discovered. Bibby has become a leading expert in Canadian church trends in recent years. [See front-page story]

Cheap food not the answer to hunger

WINNIPEG (MCC) — Poverty, not scarcity, is the cause of hunger in Africa, and cheap food imports from the West are not the answer. That's the conclusion made by six British church development agencies, who recently issued a report criticizing the European Economic Community's scheme to alleviate world hunger by increasing world food supplies and lowering world prices. The report says cheap food imports and food aid from the West help to keep rural people poor by undermining domestic agriculture in many parts of Africa and Asia. Although food aid is needed in some areas, the report says food donors should purchase surplus food from other African nations rather than supply cheap food produced by highly-subsidized European farmers. Bulk exports from the EEC depress world prices and make it hard for third world countries to balance the cost of needed imports.

Rime or reason

Eutychus was overcome by
sleep
during Paul's oratory;
his slumber was so deep
that he fell from the third story.

Sy Nodd

Demas, choosing for the world,
forsook the apostle Paul,
and many have ever since,
done the same and gone AWOL.

Klaas Sis

Pastoral Pondering

People who never change their ways!

Jack Quartel

Recently, at the conclusion of a workshop, a young man came to talk to me. He had tears in his eyes. He told me that his church was one which refused all changes. He felt it should be more alive and had made helpful suggestions. They were refused.

In desperation he decided to attend another, a warmer, more spiritual and alive church not far from where he lives. For this the leaders of his church rapped him on the knuckles. Now he wanted to know what he should do.

It is sad indeed when a young man, hungering for spiritual life finds no understanding, rather only criticism from his leaders. How sad when hungry people are not fed in their own churches.

Of course we all understand this sort of fear for changes. Changes may set us adrift and part us from our biblical moorings. We must prevent that at all cost. Yet Christianity by its very nature means change.

Just turn to the Old Testament and listen to the prophets. They do little else but repeatedly call to change. Repentance and sanctification mean just that! Change. Not once, but daily.

The Bible is the book of God's promises. God promises that two things will never change. He will not change, and His Word abides forever. But for the rest all His promises are that He will change us and our circumstances.

Jesus was crucified not because He tried to fit into the straightjacket of the Pharisees, of the church of His time, He died because He opposed rather strongly. He introduced changes, radical changes.

The essence of Pentecost is that the arrival of the Holy Spirit brought such changes that it brought astonishment all around, and fury to the leaders. The early church had a hard time with these changes. They fought them and accepted them only gradually and with difficulty. They had difficulty accepting Cornelius, a Gentile, into the church. It was difficult to accept Antioch, a gentile congregation, into the church. They had a long debate on the abolishing of circumcision. And opposition to these changes remained strong for many years.

Our very name, churches of the Reformation, means change.

However, it seems to be human nature to always want to settle down into a comfortable rut, a familiar routine that makes minimal demands on us. But if we do not keep on changing, we will soon be dead. Liberalism will soon kill a church, but so will deadly conservatism. New, Spirit life needs to be injected into us daily.

David once put it pretty severely: "God, who is enthroned forever, will hear and afflict them — men who never change their ways and have no fear of God." Psalm 55:19

Jack Quartel serves the Faith Christian Reformed Church of Burlington, Ontario.

Bibles go to Buddhist monasteries

WINNIPEG, (MCC) — The Thailand Bible Society plans to supply 5,000 Bibles to Buddhist monasteries around the country, which observe a daily period of study and contemplation. "It is hoped that the Bible will be a help to the monks when they study comparative religion, and that it may also guide them in their own personal search for truth," a report from the United Bible Societies says. The Bibles will have saffron-coloured covers, to match the orange robes traditionally worn by Thai monks.

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Pentecost

The Holy Spirit is for you and your children

Bert Witvoet

Whenever there is a baptism of infants, the congregation is told that "the apostle Peter also testifies to this with these words, 'For the promise is for you and your children, and for all who are far off — for all whom the Lord our God will call.'" What is that promise that the baptismal form refers to? It is the covenant promise given to Abraham that God will be God to him and his descendants.

But strictly speaking, that is not what Peter was referring to in his sermon recorded in Acts 2:39. Peter was talking about the promise that the Holy Spirit would be poured out. The promise is the promise of Pentecost. Somehow the baptismal form has broadened that promise to say that God establishes His covenant between Abraham and Abraham's children.

The two are not contradictory, of course. The coming of the Holy Spirit is part of the fulfilment of the promise God made to Abraham. Yet, it is not helpful to confuse the two promises. The covenant promise is more comprehensive than the promise Peter refers to. We can turn that around somewhat and say that the promise of the coming of the Holy Spirit is more specific.

Promise of a gift

The way the form for the baptism of infants uses the text of Acts 2:39, one tends to forget that Peter is trying to explain why "these men are not drunk." In his sermon he quotes the prophecy of Joel: "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy ...."

Further into the sermon, Peter refers to David as a prophet who knew that "God had promised him on oath that he would place one of his descendants on his throne .... Exalted to the right hand of God, He [Jesus] has received from the Father the promised Holy Spirit and has poured out what you now see and hear."

To the question of those who were convicted by His message — "Brothers, what shall we do?" Peter replies, "Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit. *The promise is for you and your children and for all who are far off — for all whom the Lord our God will call.*"

Celebrate the gift

Although Peter mentions baptism, the promise he refers to is the promise of the gift of the Holy Spirit. That makes sense in terms of his trying to explain the strange behaviour of his friends at nine o'clock on that Pentecost morning. It also fits the context of earlier references in his sermon to promises made by God about this very day.

Why do I want to make this point? Because I want to rescue Acts 2:39 from the big bucket of covenant promises and from the confines of children's baptism. The promise of Acts 2 is the very specific promise that the Holy Spirit will come down on God's people and live in their hearts and in their midst. This is a very fine gift of Jesus to the Church which deserves special recognition.

We may celebrate this event and its subsequent meaning for all believers, those who were near [the Jews] and those who were far off [Gentiles like you and me]. We need to highlight the coming and presence of the Father's promised Paraclete, rich in his sevenfold energy. And in doing so, we will have fortified ourselves and our children.

Pentecost Sunday

What if today the sound
of a mighty rushing wind
would fill this building?
And flaming tongues appeared
above each head
Our tongues becoming loosed
and eloquent
to bring the good news?

Perhaps we fear this mighty
rushing wind
Fear that it might blow
through us
demand our lives
our souls
our all.

Wanting just a little of the Spirit
to keep us through the day
but not a great mighty amount
rushing through us with a surge
of emotion
upsetting our conservative poise

Wanting a little of the Spirit
to warm our lives
but not a flame so hot to sear
to cauterize our sinful
soul wounds
not so hot that we will be
compelled to share
our fire
Dare we sing Come Holy Spirit
with more than voices
knowing that he might come
filling us with exuberant praise
that needs to be shared?
Come Holy Spirit
Comforter, Counsellor, Lover of my Soul

Linda Siebenga,
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Agriculture

Henry de Jong, page editor

How some experts believe the farm crisis came about

Margaret Griffioen

"Across Canada a lot of farmers are in dire straights," says an article in the May issue of *Report on Business*. Though many farmers and analysts would concur with this statement, other agriculture experts believe that the hard times of the past few years are over — lower start-up costs and an economy that is generally in better shape have once again made farming a profession to consider. (see CFFO story this page.)

Anne Fisher in her *Report on Business* article, however, portrays a bleak picture of farming in Canada: "At least a quarter of farmers are in deep financial trouble. Some analysts say those farmers are poor financial managers, and certainly some who have gone broke over the past few years were poor businessmen — and poor farmers to boot. But most of those who are left are progressive and efficient farmers. They borrowed money to make the enormous capital expenditures that modern agricultural technologies demand, believing that with a lot of skill, hard work and some luck with the weather, the future would be sound.

"The truth is that anyone who borrowed money to buy or modernize farms in the last decade simply made a poor financial decision. In fact, most farmers should have sold their farms by 1980. That would have been a good financial decision."

How did this come about?

Last year 0.2 per cent of farmers (508) declared bankruptcy. Federal and provincial loan agencies estimate that actually about 5,080 farmers went out of business through financial collapse. (According to Fisher, farmers legally cannot be forced into formal bankruptcy, but creditors can recall a farmer's loans, leaving him no money on which to operate or, in the case of a mortgage-holder, can foreclose or force the sale of land and buildings.)

Why have so many farmers gone out of business? The following is a summary of the scenerio Fisher gives in her article:

The farmers facing the most financial hardships are the one-third of farmers with gross sales of more than $80,000 (yet they produce four times more for each dollar of assets than the farmers with gross sales of less than $27,000) and they have three-quarters of the farm debt in this country. Farm debt along with low commodity prices is the most important ingredient of the financial crunch.

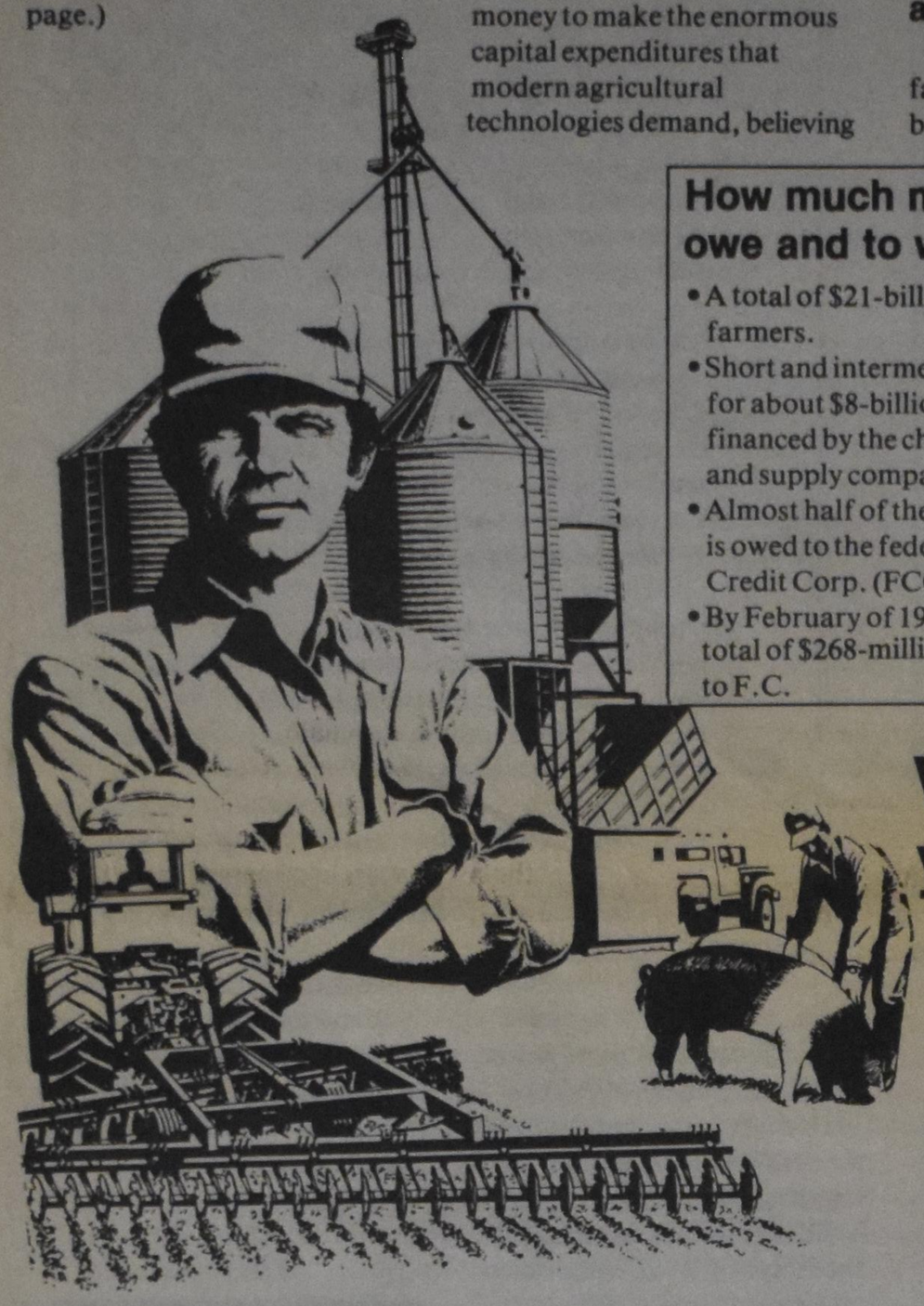
The most indebted farmers bought or expanded farms in the last decade and were caught by sharp increases in the cost of their borrowed money in the early 1980s. These people read and listened to the recommendations of agricultural field workers, colleges and leading institutions. Technologically they are on the leading edge: financially they are on the rocks.

Why was the money so readily available?

*Why did lenders give farmers so much money in the first place? It seems they were caught up in the same optimism that infected the farming industry in the 1970s. It seemed then that the world demand for primary products would continue to grow faster than supply and experts agreed that farmers would have a hard time growing as much food as would be needed. **International demand did not soar as had been expected. Some foreign countries could not afford to import food and some began to grow their own. India and China became self-sufficient. Since no single country can solve the global problem of surplus supply, most of them, including Canada, subsidize their agricultural sectors, thereby encouraging even more production and lower prices.***

Believing food demand would increase caused land values to soar and farmers made money just owning land, so banks were eager to loan them money. A farmer whose net worth was $500,000 could easily borrow $200,000. The problem was that the increased debt was often backed by the increase on the land's paper value, not on the income produced by the land. Many farmers had to borrow more heavily just to meet their interest payments which might have worked out if land values had continued to increase.

In 1981 farmers were suddenly paying up to 24 per cent on the money they had borrowed and land values began to stall. Since then interest rates have come down to as low as 12 per cent but the return on assets has remained the same — only two to four per cent. Only farmers with very little debt or those who borrowed at rates fixed before 1978 have not been caught in the squeeze.



How much money do farmers owe and to whom?

- A total of $21-billion is owed by Canadian farmers.
- Short and intermediate-term debts accounts for about $8-billion of which over 90 per cent is financed by the chartered banks, credit unions and supply companies.
- Almost half of the $13-billion in long-term debt is owed to the federal Crown agency, Farm Credit Corp. (FCC).
- By February of 1985, 16,300 farmers were a total of $268-million in arrears in their payments to F.C.

Did you know ...

... that for every five farmers that go out of business, one main street business will fail.

... the Canadian agricultural industry produces $20-billion worth of goods annually. The trade surplus in agriculture is equivalent to the country's entire trade surplus.

... when shoppers pay $2.15 for a package of whole-wheat cereal, they only get 11 cents worth of wheat. It seems consumers are willing to pay more for the coupon on the box then the wheat.

... since census takers classify anyone who sells more than $250 worth of produce as a "farmer," and therefore half of "farmers" produce virtually nothing, statistical averages do not truly reflect the structure of Canadian agriculture.

What's in the future for young farmers?

CFFO director optimistic

Henry de Jong

VINELAND, Ont. — If young farmers can manage to get started in farming today, they'll probably make it, said Elbert van Donkersgoed, Research and Policy Director of the Christian Farmers Federation of Ontario (CFFO).

The same cannot be said of farmers who began their operations within the last 10 years, said van Donkersgoed. These farmers, and some established farmers, were deceived by a cycle of rapidly rising farm wealth and of high income.

These factors encouraged, allowed and even made necessary a vast increase in farm debt. The total farm debt, somewhere around $20-billion now, is too much and can't be repaid by current farm prices said van Donkersgoed.

Mr. van Donkersgoed spoke at a local meeting of the CFFO. There were only a few young farmers in the audience.

Too much debt

The debt load of some farmers, he said, can be compared to that of a house-holder with an income of $35,000 carrying a $210,000 mortgage.

It's true, of course, that the increase in farm debt was backed by an increase in farm wealth. That wealth, said van Donkersgoed, rose from $24-billion in 1971 to $130-billion in 1981.

Of that, van Donkersgoed figures, $60-billion came out of nowhere. In other words, three quarters or more of what farmers have they didn't earn.

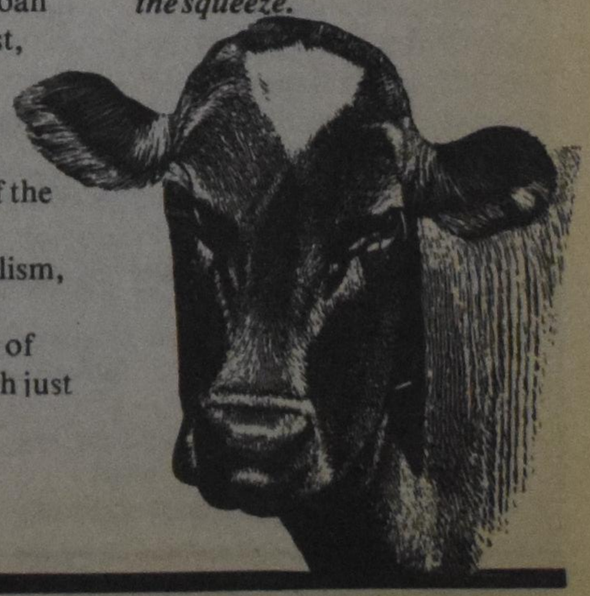
Disappearing wealth

In the present deflationary cycle, that unearned wealth may very well disappear into nowhere, and that, as hard as it may be on some, is good news for the beginning farmer.

Farm assets can now be bought again at prices close to their productive value, said van Donkersgoed. And they will likely still go down another 25 per cent, he added. Even now, some farms north of Arthur in Ontario's Wellington county can be had for the price of a condominium in Guelph.

Beginning farmers are also becoming more realistic in their planning. They realize that they will have to pay towards loan principle as well as interest, said van Donkersgoed. Such caution will make them more secure than the boom-time farmers of the 70s.

The current dose of realism, he concluded, may make agriculture more of a way of life again, and not so much just a business.



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CFFO endorses Farm Credit Corporation proposals

Henry de Jong

A Farm Credit Corporation proposal to set up a company to buy out farmers in financial trouble "has the potential of doing a lot of good without costing the government a lot of money, said Tom Oegema, President of the Christian Farmers Federation of Ontario (CFFO), at a local CFFO meeting.

The company would buy farms from people losing ground financially, giving them 80 per cent cash and 20 per cent in common shares in the company.

The farmer would be able to rent the farm back from the company and could eventually buy it back if he was able. Beginning farmers, too, could lease land from the corporation and buy shares until they have enough for a downpayment on the farm.

Open doors

"I kind of like this concept," Oegema explained, "because it begins to open a lot of doors." Retiring farmers could also invest in the corporation and, by doing so, "would help finance a next generation," of farmers.

Lenders who have taken over farms that have gone under could unload some of the properties they have by selling the farm to the corporation for half cash and half common shares. "We would like to meet with (federal Agriculture Minister) John Wise and encourage him to look very seriously at his proposal," said Oegema.

In another of its submissions to the Federal government, CFFO proposes that the Farm Credit Corporation should provide 30 per cent of the long-term money required by agriculture, and that priority should be given to beginning farmers with interest rates that are not tied to market rates for the first five years of a loan.

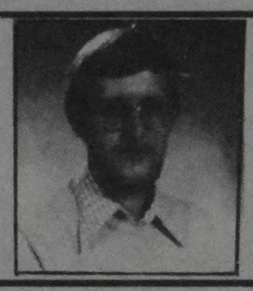
The predicament of the Farm Credit Corporation

During the early 1980s provincial and federal governments in Canada concentrated on helping low-equity farmers with loans, loan guarantees and interest-rate subsidies. Unfortunately, those farmers classified as in extreme financial distress and therefore eligible for assistance were already deeply in debt to threatening bankers. As a result, most of the money borrowed with the help of government was simply used to pay off the existing debt, and many of the farmers are going under anyway.

In 1983, the Farm Credit Corp. (FCC) lent $758-million, half of which was advanced at four or five percentage points below the current rate of interest. Eugene Whelan, who was federal agriculture minister then, concedes that "most of it went to the banks. And now the banks are saying, 'We have no bad loans.' Why should they? We took all the bad risks." As traditional lender of last resort and occasional vehicle for emergency aid to farmers, the FCC has become the unwilling owner of more and more land. The federal agency accumulated so much property during the early years of this decade that it stopped foreclosure proceedings for a three-month period in the winter of 1984-85 and then indefinitely starting last September. In the six months between moratoriums the FCC was initiating an average of 14 foreclosures a week, and if the 670 cases now frozen do eventually go ahead the agency could become the biggest agricultural landlord in Canada.

Despite all the folklore about the grasping mortgage holder coveting a farmer's land, no creditor really wants to own farmland these days, least of all one so sensitive to public opinion as the FCC. Aside from hurting the lender's public image, the mounting number of foreclosures brings a new set of financial headaches. The longer the land is held, the lower its value is likely to be. But if lenders dump a lot of land back on the market, they will contribute to the slide in prices, reducing their own equity and increasing the risk on loans they still have out to surviving farmers.

Taken from Report on Business, May, 1986.



MEDIA SCAN

Radio: A constant companion

Henry Knoop

What is there about people nowadays that makes them feel they need a radio with them at all times? We've all seen them: teenagers walking down the street lugging huge "ghetto blasters"; parties on the beach or in campgrounds with radios blaring away; joggers or bikers with walkmans; homes with radios in practically every room often tuned to different stations. At the best of times it's pretty amusing; at the worst of times it's downright annoying.

Radio has seen quite a few changes in its 80-year history since Reginald Fessenden delivered the first voice broadcast on Christmas Eve, 1906. The first radio station — KDKA — was born in Pittsburgh, Pennsylvania, in September 1920, although an experimental Canadian radio station — later known as CFCF in Montreal — had commenced organized programming in December of 1919 and had delivered the first true radio broadcast in May of 1920. The Canadian National Railway adopted radio as part of its service in 1923 and went on to operate a number of radio stations in the years that followed. The first national broadcast, a hook up of 23 stations, occurred on July 1, 1927. By this time the United States was well on the way to forming the major radio networks that still exist today; nine years later the CBC was born in Canada.

High impact

The impact of radio during the '30s and '40s as a mass communication medium cannot be underestimated. The now famous "War of the Worlds" broadcast by Orson Welles on October 30, 1938, is a case in point. A wave of mass hysteria seized thousands of radio listeners that night when a radio drama depicting an invasion from Mars was taken as truth by those who missed the introduction to the program. The program simulated an actual radio reporter's on-the-spot coverage of the event. Thousands fled their homes, called police and newspaper offices, and jammed highways. In Pittsburgh, one woman was stopped just as she was about to take poison, saying, "I'd rather die this way than that."

In the 1950s and 1960s, the character of radio and the manner in which it was used altered dramatically. Four powerful factors effected this change.

First, the perfection of the long-playing stereo record hastened a swing away from radio's use of live music. Second, radio receivers became transistorized. Gone were the cumbersome old vacuum tubes; radio became a hip-pocket rather than a fireside companion. Third, FM broadcasting gradually began to take hold. With its heightened fidelity and lack of distortion, musical quality was much improved. Last, the advent of television bled off most of radio's listening audience. Radio was forced to change. And change it did!

Over the last 20 years commercial radio has by necessity focused on specific target audiences in a manner similar to specialty magazines. While two broad types of radio programming — talk and music — can be identified, the variations within these types are numerous. Hybrid programming with a talk emphasis in the daytime and music emphasis at night has recently appeared as a third option.

Musical programming, of course, can be categorized according to type: rock, country-Western, classical, gospel, jazz, rhythm and blues, and MOR (middle of the road). But even here, stations will switch from type of music to another at various times in the broadcast day. The possibilities are endless.

The result of this specialization is twofold. First it has promoted an increasing individualization of society — doing (listening to) your own thing. Each family member can now have his or her own favourite station, listened to on his or her own radio. As such, radio has become a personal rather than a family or communal companion.

Secondly, North American radio is heard today by more people than ever before. Its influence is tremendous, even though it is probably *listened to* by fewer than ever. Its role is that of a companion, desperately needed in an age of individualism and alienation, ironically shaped in part by the medium itself.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

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Story

What Meagan really wanted

Jacoba Bos

"This will be your sixth?"

A look of unbelief spread across the receptionist's face as she typed the medical information in an efficient manner.

Jennie Brown straightened her shoulders, looked straight into the cold and carefully made-up eyes. "Yes," she said haltingly, "this will be our sixth child." She felt anger towards this immaculate person prying into the most intimate details of her life.

"Your age?"

"I will be 34 years old tomorrow." Jennie tried her best to steady her voice. If only she weren't so tired. Here it was only mid-afternoon, and she felt exhausted. A good thing she'd done all her shopping before coming to the medical clinic for her pregnancy test. Their kind family doctor had urged her to get more rest.

"Occupation? You don't work, do you?"

Jennie shook her head, watching the perfectly manicured fingers racing across the keyboard. Of course, cleaning, cooking, shopping, finding lost mittens and screwdrivers, and nursing a sick child back to health is not really work, Jennie thought wryly.

She glanced at her watch. The school bus would be at their farm gate now. Her boisterous youngsters would come charging into the kitchen, fully of energy. She smiled as she visualized her husband Jim taking her place. He was likely frantically wrestling with Benji's snowsuit.

Mary Ellen, their youngest daughter, had been invited to an after-school birthday party. The invitation came in the mail, since this was a new family in the community. As far as Jim and Jennie could learn, the Whiteheads were rich. Meagan, who was celebrating her sixth birthday, was an only child.

"Are there any illnesses in your family at the present time?" The receptionist's eyes shifted from the wall clock to the window, where a ray of sunlight tried to brighten a bleak midwinter day.

"Diseases like asthma, diabetes, cancer, arthritis ..." It sounded like an announcer at a train station rattling off places of destination. Again, the fingers waited for an answer.

"No. We have none of these diseases in our family," Jennie replied; then, suddenly realizing the immense blessing of good health, added, "And we thank God for that."

The typist pretended not to hear. With a swift movement of her slender hands, she retracted the information paper from the machine.

"That'll be all for now, Mrs. Brown. Your next appointment will be one month from today, on February tenth." Her voice was as brisk as the northwest wind which blew in Jennie's face as she left the clinic and crossed the parking lot to where the station wagon waited, full of groceries.

"Now we know for sure," Jennie thought as she fumbled with the car keys. Another child to care for while Benji, their youngest, was already in kindergarten. Playpen and crib were already among friends. And now the prospect of midnight feedings, diapers and teething problems ... never had the future loomed so overwhelmingly difficult. Jennie turned on to the highway, a prayer for help on her lips.

******

It was dark when she drove into their yard. The barn lights were on. Jim had started chores, leaving John, their oldest, in charge of the younger children. Though only 13, John was a dependable babysitter.

Wearily, Jennie made her way through the back kitchen where boots and lunchboxes were left helter-skelter across the floor. The kitchen smelled of beef stew cooking in the oven. Jim had remembered to turn on the oven as Jennie had asked him.

"Hi, Mom, did you get anything for me in town?"

Benji ran up to her, clutching a sandwich in one hand, and a Dinkey toy in the other. "You should see what Lisa's making for your birthday ..." A quick hand from his older sister over his mouth assured secrecy until the celebration of Mom's birthday.

Jennie sat down for a moment; then, remembering the full station wagon, got up, put her boots back on, and began unloading. John was at her heels.

"Do you need a hand, Mom?"

Finally, the last bag was carried in and John emptied the front seat: his freshly sharpened skates, Jim's Sunday suit, back from the cleaners and a box full of library books.

"If we don't have company on Sunday, I may even have time to read one of those," Jennie thought, as she closed the car door.

Suppertime was always family time in the Brown household. Jim and Jennie did their best to maintain a good atmosphere around the table.

"It's a good thing Mary Ellen isn't home, or she wouldn't have any stew," Lisa said as she eyed the large empty bowl. The stew had disappeared very quickly.

"Yeah, she's likely eating steak," John replied.

"And piles of ice cream," piped Benji, his face smeared with rhubarb pie.

"Meagan Whitehead never has to share anything, not even her hairbrush." This from Lisa, fair and delicate, with the same blue eyes as her mother.

"I have something to share." Jim's voice boomed over the children's chatter, diverting their attention away from the wealthy Whiteheads.

"I have a new word — altruism," he continued slowly. "Who can tell me the meaning? Benji, you guess first."

"A space ship?"

"Not quite, but a good try. Keith?"

"Their 10-year-old son frowned. "Could it be an instrument for measuring altitude?"

"My compliments for an educated answer, but it is not correct." Keith's eyes glistened as he drank his milk. He was an avid reader.

"Lisa —" Jim went on with his game " — what do you think 'altruism' means?"

"Is it a thing?" Lisa inquired. "Could I use it?"

"No, it's not a thing; but, yes, we could all use it." Jim's eyes sparkled as he looked over his family. "John, you're our last resort. Can you help us out?"

"I haven't got a clue, Dad." John was not the studious, inquisitive kind.

"May we have the answer now? You've got us all curious," Jennie urged, reaching for the dishcloth to wipe up Benji's spilled milk.

"Altruism," Jim said slowly, "is simply showing concern and being concerned for the welfare of others in an unselfish way."

He paused for a moment. "It's something your mother has been practising for years, even way before you kids were born."

His broad smile met Jennie's — the same smile she had fallen in love with when she was a teenager. "You could also call it love, I guess," Jim added, as if it was only meant for her.

******

It was John's turn for family devotions after supper. In his simple boyish way, he asked God to give the whole family altruism, carefully pronouncing the unfamiliar word.

When dishes, baths and bedtime prayers were finished and while Jim and John were finishing up the barn chores, Mary Ellen was brought home in the Whiteheads' Cadillac.

"Didn't they want to come in a minute?" Jennie inquired, as she helped her daughter with a stubborn boot zipper.

"No, Mom. Mrs. Whitehead had to drive six more girls home. Look what we got!"

From her tattered school bag, she produced a small jewelry box. Inside was a fine necklace. Jennie's mouth fell open at the sight of such extravagance.

"Did Meagan give you that for coming to her party?"

"Yes, Mom, honest! We all got one — Trudy and Joanie and Michelle, and all the kids at the party." She took off her coat and crawled on her mother's lap. "And d'you know what Meagan got for her birthday?" Mary Ellen was nearly shouting in her excitement. "A great big doll, almost as big as Benji. It can cry and sleep and say 'Mommy,' and sing 'Happy Birthday,' too — but that's only when you pull a string." She nestled cozily into her mother's arms. Her curly hair tickled Jennie's nose.

I want to tell you a secret, Mom." Two arms when around Jennie's neck. "D'you know what Meagan *really* wanted for her birthday?"

"I'm sure I haven't a clue." Jennie said.

"She asked her mother for a baby sister. But her mommy says they can't get a baby because there's nobody home to take care of it. Meagan's mother works in a big office in the city. Meagan has nobody at home to play with ..." Her voice trailed off, the long eyelashes slowly closing.

"Come on, sweetheart! Into your nightie and brush your teeth!" Jennie prodded her gently. Mary Ellen's eyes opened.

"Mommy?"

"Yes, dear?"

"Do you think we'll have another baby sometime?"

Jennie smiled as she hugged her youngest daughter tightly. "Maybe we will, Mary Ellen. Maybe sometime soon ..."

"I hope so."

Jennie sat for a moment, one child on her knee, another beginning life under her heart, knowing that in more ways than one, God was performing a miracle within her.

Jacoba Bos has had several stories published. She lives in Strathroy, Ontario.

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Feature

Doleantie: the second schism of the 19th century

A hundred years ago the State church in Holland lost a large chunk of orthodoxy

John H. Martens

Cautiously a little group of men set out for the New Church in Amsterdam. They intended to occupy the church building. Abraham Kuyper and Baron A.M. De Savornin Lohman marched in the van. It was the year 1886.

Kuyper had by this time already acquired a name for himself in The Netherlands. He was the founder of his own daily newspaper "The Standard" (*De Standaard)* and had been instrumental in establishing a university in Amsterdam, the so-called "Free University," (*Vrije Universiteit*) which was above all an institute for the training of orthodox Reformed preachers. The latter were in short supply in the Dutch Reformed Church.

De Savornin Lohman was Kuyper's political ally. Both men were professors at the Free University.

Obstacles and tensions

The new institute of higher learning was flourishing, and the training of theological students was proceeding smoothly. But when the first graduates had completed their studies, the government spoiled things by setting up several obstacles.

"You must first submit to additional training at a state university before you can be called to serve a congregation," read the newly-devised government policy.

Tensions rose, culminating in the occupation of the New Church in the capital of Holland. Entrance to the consistory room was gained by sawing a few panels out of the locked door. After this somewhat unorthodox mode of entry the intruders settled down and waited for things to happen. It wasn't long before they were compelled to vacate the church building.

The plaintiffs lost out

By occupying the sanctuary Kuyper and his friends wanted to stress their claim to being the true successors to the Reformed Church of 1619. More than 50 years earlier, in 1834, the Secessionists (*Afgescheidenen)* had advanced similar claims, but their attempts at recognition had not been crowned with success. They had been effectively thwarted in their bid to become owners of at least a portion of the not inconsiderable possessions of The State Church.

The Secessionists were not recognized as a legitimate church denomination until the year 1839, but not before they had renounced all rights and claims to any of the properties belonging to the Nederlandse Hervormde Kerk.

The Church of the *Doleantie (Doleantie* refers to the "complaint" of having been dispossessed) came into being in 1886. The separate churches were formed as a result of an exodus of 400 preachers and some ten thousands of members from the Dutch Reformed Church. They too were compelled to renounce its claims to a proportionate share of the "riches" and possessions of the Dutch Reformed Church. These holdings, while considerable, were not as extensive as has been claimed at times.

When in 1886 the final decision was made to leave the Dutch Reformed Church, De Savornin Lohman found it impossible to turn his back on the old State Church he loved so much. True, liberalism and rationalism were rampant, widely espoused by its preachers. But one could still find ministers who honoured the Scriptures. Would it not be better to change and improve the Church from within?, Baron Lohman suggested. He steadfastly advocated a return to orthodoxy in The State Church, of which he remained a member till the end of his life.

A revival of Calvinism

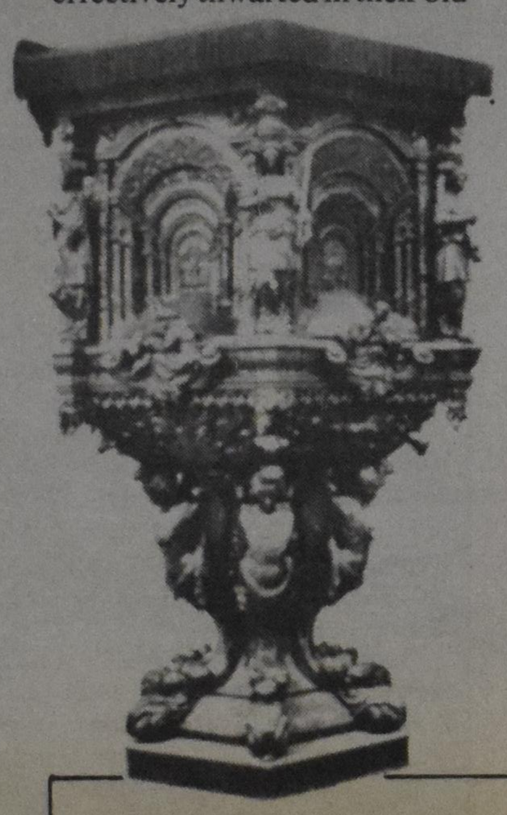
Although the church split was painful, it resulted in a re-awakening of the Reformed faith in Holland.

Not only in the circles of the *Nederlandse Hervormde Kerk,* but also among those who were now united in the *Gereformeerde Kerken in Nederland* the vitality of Calvinism became apparent. Its dynamism was visible not only in church affairs, but in the realm of politics as well.

We commemorate the "Doleantie" with joy in our hearts and with hope for the future. With joy and gladness because the church refused to water down its biblical principles. Who is the man to claim that Calvinism is old-fashioned and headed for the scrap-heap of history or that it has lost its inner strength and inherent dynamism, as some would want us to believe?

The expedition to the *Nieuwe Kerk* in Amsterdam was but a skirmish in the conflicts which have ravaged the Church of Christ too often. The hushed voices of Kuyper and his fellow plaintiffs are muted now, and the impatient rasping of the saw in the door lasted only a few moments. They were nevertheless a colourful intermezzo in the history of the Church of Christ in Holland.

John Martens is an historian and free-lance writer living in Listowel, Ontario.



Left: A medieval painting shows the impressive architecture of the New Church (Nieuwe Kerk) in Amsterdam. Above: Even the pulpit gives evidence of fine craftsmanship.

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Feature

Carl Tuyl responds

Once more: the unspeakable consolation

Last week the Editor addressed what appeared to him to be a contradiction between two articles that appeared earlier this year in *Calvinist Contact* (January 10 and February 28), one written by the Editor himself, the other by the Rev. Carl Tuyl of Kingston, Ont. This week Carl Tuyl gives his response. Whether this exchange of opinions will lead to another one between the two writers is not clear at this time. Perhaps the time has come for readers to enter the fray. If readers do want to contribute to the discussion, please keep your response to manageable letter length. We do, of course, retain the privilege of editing letters that are verbose or judgmental in tone.

Esteemed Editor and friend,

It is with great delight that I respond to your question "Do all things come from the fatherly hand?" I am convinced that in raising this question and others which are so close to the hearts of your readers, *Calvinist Contact* continues to be a paper of significant exchange.

I also enjoyed very much the tone of your article which might be exemplary to all who have differences of opinions in our fellowship. For indeed, Mr. Editor, we do have a difference of opinion. Our points of view do contradict, as you rightly concluded.

Confessions may be questioned

You must not be overly disturbed about the fact that your current position clashes with the confessions. Confessions are meant to be continually examined and subjected to scriptural criticism. Ecclesiastical assemblies used to inquire from its members whether they had any difficulty with the confessions, and in case brothers responded affirmatively to that question, which was not uncommon, the difficulties were resolved in brotherly consultations.

Perhaps our exchange might be such a brotherly consultation with others joining in as they see fit. Having said this, let me hasten to re-affirm my agreement with the formulations of our confessions with regard to the subject under discussion. I stand in the tradition of the fathers when I testify that in my personal life the doctrine of providence has indeed been of "unspeakable consolation" as Article XIII of the *Belgic Confession* calls it.

Fathers knew Scripture

Although I certainly do not want to canonize any of our confessions, I do caution prudence when it comes to calling their formulations into doubt. The fathers, although certainly not infallible, were on the other hand not scripturally illiterate either. They did search the Scriptures!

It is especially on that point, the testimony of Scripture, that I do humbly differ with you. It is true that the paradox between a God who reveals Himself as omnipotent and good, and the presence of much evil and suffering in our world presents our intellects with seemingly insoluble problems, but as Martin Luther used to say, "Man soll das Wort stehen lassen." ("One should let the Word stand.")

In defense of the doctrine that "all things, in fact come to us not by chance but from His Fatherly hand," the ancients piled Scripture upon Scripture till the biblical evidence of that teaching was irrefutable.

Scriptural evidence

Because our difference is exactly on that score I supply you and our readers with a rather lengthy list of tests which I copy from Dr. Polman's *Onze Nederlandsche Geloofsbelijdenis*, page 80: Exodus 4:21; 7:3;21:13; IISamuel 12:11,12; 16:10,11; IKings 22: 20-23; Job 1:21; Psalm 105:25; Proverbs 21:1; Ezekiel 14:9;20:23,24; Acts 2:23; 4:28; Romans 1:26, 28; 9:17; II Thessalonians 2:11

There are many other texts which could be added to that list. These texts teach clearly and without a shadow of a doubt that — as Article 13 of the *Belgic Confession* summarizes it — "nothing in this world happens without God's appointment."

Maintain God's sovereignty

Calvin warned us that "no one can philosophize with benefit on the doctrine of providence before he has subjected all his sagacious intellect to the folly of the cross."

In accordance with our confessions, and in obedience to Scripture we must against latter-day Pelagianism maintain the absolute sovereignty of God. That is not only our Reformed heritage, but also the clear testimony of God's self-revelation.

The doctrine of providence does indeed present us with problems, I did admit that, and I do that again. Personally I take my point of view in the faith in God's benevolent fatherhood. I have experienced myself, and heard the testimony of many other Christians, that "... He wounds, but He binds up, He smites, but His hands heal." (Job 5:18)

Carl Tuyl has a pastorate in Kingston, Ontario.

Texts quoted by Carl Tuyl

Exodus 4:21

The Lord said to Moses, "when you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But I will harden his heart so that he will not let the people go."

Exodus 7:3-4

"But I will harden Pharaoh's heart, and though I multiply my miraculous signs and wonders in Egypt, he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites."

Exodus 21:(12)-13

"Anyone who strikes a man and kills him shall surely be put to death. However, if he does not do it intentionally, but God lets it happen, he is to flee to a place I will designate."

II Samuel 12:11-12

This is what the Lord says, "Out of your own household I am going to bring calamity upon you. Before your very eyes I will take your wives and give them to one who is close to you, and he will lie with your wives in broad daylight. You did it in secret, but I will do this thing in broad daylight before all Israel."

II Samuel 16:10-11

But the king said, "What do you and I have in common, you sons of Zeruiah? If he is cursing because the Lord said to him, 'Curse David,' who can ask, 'Why do you do this?'"

David then said to Abishai and all his officials, "My son, who is of my own flesh, is trying to take my life. How much more, then, this Benjamite! Leave him alone; let him curse, for the Lord has told him to."

I Kings 22:20-23

... The Lord said, "Who will lure Ahab into attacking Ramoth Gilead and going to his death there?"

One suggested this, and another that. Finally, a spirit came forward, stood before the Lord and said, "I will lure him." "By what means?" the Lord asked.

"I will go out and be a lying spirit in the mouths of all his prophets," he said.

"You will succeed in luring him," said the Lord. "Go and do it."

So now the Lord has put a lying spirit in the mouths of all these prophets of yours. The Lord has decreed disaster for you.

Job 1:21

"Naked I came from my mother's womb, and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praised."

Psalm 105:(24)-25

The Lord made His people very fruitful; He made them too numerous for their foes, whose hearts He turned to hate His people, to conspire against His servants.

Proverbs 21:1

The king's heart is in the hand of the Lord; He directs it like a watercourse wherever He pleases.

Ezekiel 14:9

"... If the prophet is persuaded to utter a prophecy, I the Lord had persuaded that prophet, and I will stretch out my hand against him and destroy him from among my people Israel."

Ezekiel 20:23-24

"... With uplifted hand I swore to them in the desert that I would disperse them among the nations and scatter them through the countries, because they had not obeyed my laws but had rejected my decrees and desecrated my Sabbaths, and their eyes lusted after their fathers' idols."

Acts 2:23

"This man [Jesus] was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put Him to death by nailing Him to the cross."

Acts 4:(27)-28

Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your [God's] holy servant Jesus, whom you anointed. They did what your power and will had decided beforehand should happen.

Romans 1:(25),26,28

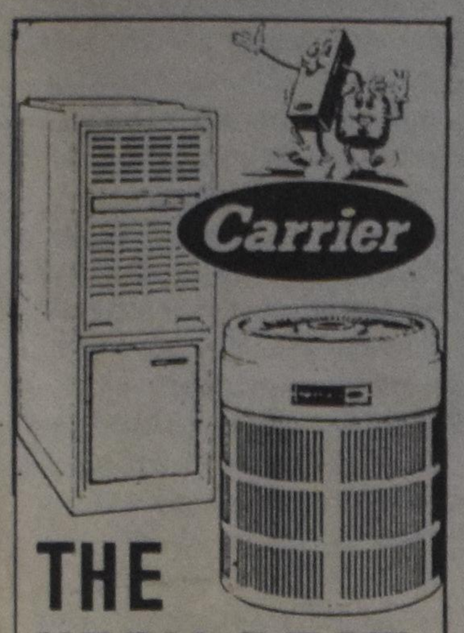
They exchanged the truth of God for a lie ....Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones .... Furthermore, since they did not think it worthwhile to retain the knowledge of God, He gave them over to a depraved mind, to do what ought not to be done.

Romans 9:(16)-17

It does not ... depend on man's desire or effort, but on God's mercy. For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth."

II Thessalonians 2:(10)-11

... They [those who are perishing] perish because they refused to love the truth and so be saved. For this reason God sends them a powerful delusion so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness.



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Classifieds

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All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under box number, $10. extra.

Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.

NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Births

SCHEELE: Ron and Corrie thank God for the safe arrival of their second child DAVID ADRIAN, April 28, 1986. A brother for Annika. Happy with us are Mr. and Mrs. D.A. Scheele of Winsum, The Netherlands and Mr. and Mrs. G.G. Reyneveld of Harrietsville.
R.R.#2, Belmont, ON N0L 1B0

Marriages

NIENHUIS-SMIT
NIENHUIS-RAUWERDA
"Neither shall any man pluck them out of my hand." (John 10:28)

With joy and thanksgiving to God, Mr. and Mrs. Henk and Liz Nienhuis announce the wedding of their daughter,

MARGARET ELIZABETH (Peggy)
to KEVIN LEE Smit,

son of Mr. and Mrs. Leon and Faye Smit, of Churchill, Montana, on May 31, 1986, at 4 p.m., in the First Chr. Ref. Church of Victoria, B.C.

and

of their daughter,

WILMA SERENA
to KENNETH Rauwerda,

son of Mr. and Mrs. Ken and Diet Rauwerda of Jarvis, Ont., on July 18, 1986, at 7 p.m., in the Ebenezer Chr. Ref. Church of Jarvis, Ont.

489 Treanor Ave., Victoria, B.C. V9B 3H2

NYMAN—PENNINGS: Knowing that they have chosen God's will for their lives LYNETTE JOHANNA and LARRY BRUCE, together with their parents Mr. and Mrs. Henry Nyman and Mr. and Mrs. Bert Pennings are happy to announce their forthcoming marriage. They will exchange their vows and begin a new life together with the Lord on Saturday, May 31, 1986, at 3 o'clock in Bethany Chr. Ref. Church, Bloomfield, Ont. Rev. P. De Vries officiating.
Future address: R.R.#3, Carrying Place, ON K0K 1L0

VAN SOELEN-DE HAAN
VAN SOELEN-VERMEER
With joy in our hearts, giving thanks to the Lord who has brought them together, Mr. and Mrs. Cor Van Soelen are pleased to announce the forthcoming marriages of their daughter WILMA DIANA to EDWARD JOHN, son of Mr. and Mrs. John de Haan, D.V., on Saturday, the seventh of June at 3 p.m.
and of their daughter CORNELIA IRENE to TERRY SCOTT, son of Mr. and Mrs. William Vermeer, D.V., on Saturday, the fifth of July at 3:30 p.m. Both wedding ceremonies will take place at the Bethany Chr. Ref. Church, Fenwick, Ont. Rev. A. Dieleman officiating.
Ed and Wilma's future address: Gen. Del., Wellandport, Ont.
Terry and Corrie's future address: 35 Garden Dr., Grimsby, Ont.

Marriages

FIETEN-de GROOT: JANETTE, daughter of Mr. and Mrs. B. Fieten of Burgessville, Ont., and HARRY, son of Mr. and Mrs. J. de Groot of Ingersoll, Ont., are pleased to announce their forthcoming marriage. The ceremony will take place on Saturday, May 31, 1986, at 3:30 p.m. in the Ingersoll Chr. Ref. Church with Pastor D. Royall officiating.
Future address: 11 Cedar St., Ingersoll, ON N5C 1A8

Anniversaries

Lioessens Newcastle, Ont.
1931 May 28 1986
Wedding text: "Commit your way to the Lord, trust in Him, and He will act." (Psalm 37:5)
With thankfulness to the Lord for His goodness, we announce the 55th anniversary of our parents, grandparents and great-grandparents,

OEGE and LIEUWKJE BANDSTRA
(nee Dekema)

May the Lord continue to be near them and bless them in the years to come.
Love from their children and grandchildren:
John & Annie Bandstra — Newcastle, Ont.
Jenny & Bill Dykstra — Mississauga, Ont.
Jim & Betty Bandstra — Bowmanville, Ont.
Harmen & Hinke Bandstra — Caesarea, Ont.
Mike & Jenny Bandstra — Lindsay, Ont.
Ann & Claude Biersteker — Woodbridge, Ont.
Bob & Pat Bandstra — Orono, Ont.
31 grandchildren and seven great-grandchildren.
Home address: R.R.#2, Newcastle, ON L0A 1H0

Congratulations to Norman and Elsie Buwalda (nee Eising) who will celebrate, D.V., their 60th wedding anniversary on May 21, 1986.

Westerbork Chatham
1926 May 21 1986
With joy and thankfulness to our heavenly Father, we wish to announce the special occasion of the 60th wedding anniversary of our dear friends,

NORMAN and ELSIE BUWALDA
(nee Eising)

May the Lord continue to bless you and keep you in His care.
With love and congratulations from some relatives and friends:
Kees & Reina Feyen
Fem Lunshof
Tina Wiebinga
Sid & Ann De Haas
Martin & Leen Horneman
Henk & Stien Jansen
Home address: South Chatham Village, 40 Elm St., Apt. 312, Chatham, ON N7M 6A5

Anniversaries

Congratulations to Oege and Lieuwkje Bandstra (nee Dekema) who will celebrate, D.V., their 55th wedding anniversary on May 28, 1986.

1946 May 14 1986
With joy and thanksgiving to our Lord, we announce the 40th wedding anniversary of our parents and grandparents,

WILLIAM and AKKE BRUINING
(nee VanDerVeen)

Congratulations Mom and Dad, Pake and Beppe. It is our prayer that the Lord will continue to bless and care for them in the years ahead as He has in the past.
With love from their children and grandchildren:
Wietze & Audrey Bruining; Loriann, Shirley, Shailyn, William, Maria — Newington, Ont.
Ykje & John Tibben; Robert, Eric, William, Randy — Brinston, Ont.
Heine & Ann Bruining; Rachael, William, Angela, Jessica — Newington, Ont.
Griet & Robert Griffin; Brooke, Troy — Calumet Island, Que.
Anne Bruining — Brockville, Ont.
Bonnie & Will Brunsveld; Amy — Newington, Ont.
Dorothy & Jeff DeVries; Nathan — Williamsburg, Ont.
Home address: R.R.#2, Newington, ON K0C 1Y0

1936 June 26 1986
With thankfulness to our heavenly Father, we announce the 50th wedding anniversary of our dear parents and grandparents,

JAC. G. and ALIDA W. DE BOER
(nee vander Deyl)

Congratulations Mom and Dad, Oma and Opa. We pray that God will keep you in His care.
Helen & Fred Lenten — Edmonton, Alta.
Jacqui & John van Kampen — Carvel, Alta.
John
Michele
Dick & Carol de Boer — Calgary, Alta.
Janice & Rob Natashyn — Calgary, Alta.
David
Paul
Sandra
Fred & Cheryl de Boer — Seattle, Wash.
Melissa
Andrea
Bryan
Jacques & Eileen de Boer — Camrose, Alta.
All family and friends are invited to celebrate at an open house on June 21, 2-4:30 p.m. at the West End CRC, 149 St. - 99 Ave.
Home address: 8803 - 159 St., Edmonton, Alta.

More anniversaries on next page!

Anniversaries

Congratulations to John and Jannie Dullemond (nee Alblas) who will celebrate, D.V., their 50th wedding anniversary on May 27, 1986.

1956 May 25 1986
"In all thy ways acknowledge Him, and He shall direct thy paths." (Proverbs 3:6)
With praise and thanksgiving to our Lord for His goodness, we wish to announce the 30th wedding anniversary of our parents,

JACOB and WINNIE DEBOER
(nee Hogeterp)

It is our prayer that the Lord will continue to keep you in His care.
With love and best wishes from your children:
Doreen deBoer & John Kiers
Wayne & Joanne deBoer
Ken
Gary
Judy
Glenda
Home address: 16 Railway St., Box 191, Hagersville, ON N0A 1H0

1961 May 26 1986
With thanksgiving, we wish to announce the 25th anniversary of our parents,

HENRY and JESSIE GEURKINK
(nee Evers)

As God has been with you for the past 25 years, we ask that He continue to bless you both, Mom and Dad, in the years to come.
With love and best wishes from your children:
Shirley & Bill (fiance)
Ron
Brenda
We invite friends and relatives to an open house at the Matilda Community Hall in Dixon's Corners at 8:00 p.m., on Friday, May 23, 1986.
Home address: P.O. Box, Brinston, ON K0E 1C0

Anniversaries

Scheveningen Brantford
1941 May 28 1986
With thankfulness to God, we wish to announce the forthcoming 45th wedding anniversary of our beloved parents and grandparents,

DOMINICUS and WILHELMINA
BRUYN
(nee De Reus)

With love and best wishes from your children and grandchildren:
Domi & Judy Bruyn; Lora, Jenny — St. Clements
Eleanor & Al Nyp; Scott, Cynthia, Susan — Brantford
George Bruyn — St. Clements
Reg & Brenda Bruyn; Matthew, Melissa — Wilsonville
Ron & Rhonda Bruyn — Calgary
"... I pray thee ... show me now thy way, that I may know thee, that I may find grace in thy sight ... and He said, my presence shall go with thee, and I will give thee rest." (Exodus 33:13,14)
Home address: R.R.#4, Brantford, ON N3T 5L7

1936 May 27 1986
"And Jesus and His disciples had also been invited." (John 2:2)
With joy and thanksgiving to our Lord, we wish to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,

JOHN and JANNIE DULLEMOND
(nee Alblas)

May the Lord continue to bless you and keep you in His care.
Congratulations Mom and Dad:
Brockville, Ont.:
Connie & Ralph de Kleine;
Trish & Gary DeSchiffart; Andrew, Justin
David & Rose de Kleine; Alyssa
Mike de Kleine
Randy de Kleine
Peter Dullemond — Stittsville, Ont.
Casey & Ruth Dullemond; Melissa, Amanda, Adam — Sarsfield, Ont.
Joe & Mary Dullemond; Joe, Mark, Heidie — Richmond, Ont.
Audrey & Gerben Gazendam; Jessica, Conrad — Nepean, Ont.
There will be an open house on May 31, 1986, D.V., at the Calvin Chr. Ref. Church, Merivale Rd., Nepean, from 2:30 p.m. to 5:00 p.m.
Home address: R.R.#3, Stittsville, ON K0A 3G0

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established 1967.

Classifieds

Anniversaries

Psalm 103 May 14
The children and grandchildren of,

GEERT and HENNY EGGINK

would like to congratulate them with their 45th wedding anniversary.
John & Jenny Eggink; Rosalie, George, Hendrea, Janet, Brenda, Elizabeth, Mary, Brent — Jarvis
Mary & John Katerburg; Robert, George, Heidi, John, Martha — Ft. St. John
Helen & Albert Bosma; Brenda, Cindy, Lisa, Glen, Mark, Tamara — Hagersville
Harry & Diane Eggink; Garret, Lorraine, Matthew, Wesley — Mt. Hope
Gary & Maria Eggink; Alicia, Leonard, Donna, Pauline, Amanda — Jarvis
George & Betty Eggink; Michelle, Stacy, Cheryl, Nicole, Tyler — Jarvis
Bert & Dorene; Erica, Bradley, Christina, Timothy — Fenwick
Rita & Ross Gibbons; Marsha, Sacha, Tara, Chuck, Chad — Jarvis
Jack & Debbie Eggink; Denice, Angela — Jarvis
Home address: Box 5120, Townsend, N0A 1J0

Congratulations to Jo and Mien Fekkes who will celebrate, D.V., their 60th wedding anniversary on May 27, 1986.

Bozeman Bowmanville
1961 May 29 1986
"Your word is a lamp to my feet and a light for my path." (Psalm 119:105)
Full of joy and thanksgiving to our Lord, we rejoice on this 25th wedding anniversary of our parents,

LAWRENCE and DOROTHY HELLINGA
(nee Van Dyken)

It is our hope and prayer that the Lord will continue to bless them in the years to come.
With love from their children:
Roy — home
Doug & Audrey (fiancee) — Willowdale
Jerry & Lisa (girlfriend) — home
Cindy — home
Friends and relatives are invited to an open house on Saturday, May 31, at 8 p.m., at Knox Chr. School, Scugog St., Bowmanville, Ont.
Home address: 1 Hobbes Dr., Bowmanville, ON L1C 3R8

Ulrum, Groningen Ottawa, Ont.
1936 May 25 1986
With thankfulness to our Lord, we rejoice with our parents and grandparents their 50th wedding anniversary.

FRED and LUCIA HESS

It is our sincere prayer that God will continue to bless you and keep you in the years to come.
With love and best wishes from your children and grandchildren:
Tina & John Spyk; Lucy, Elaine, Peter, Rick — Athens, Ont.
Kathy & Hank Vander Velde; Douglas, Brian, Jeffery — Ottawa, Ont.
Home address: 220 Viewmount Dr., Apt. 113, Nepean, ON K2E 7M5

Accommodation

Coming to Nova Scotia this summer? Camp with a Christian Reformed family in Shubenacadie area. All proceeds go to our church building fund. For reservations please call or write: Shirley Bokma, R.R.#1, Shubenacadie, NS B0N 2H0; 902-758-2246.

Anniversaries

1961 June 2 1986
John 15:4 and 5b.
With thanks to God for 25 years of marriage, we rejoice with our parents,

JENNY and BILL HOFSTEDE
(nee VanderMaas)

on their 25th wedding anniversary. It is our prayer that God will continue to bless and keep you in the years to come.
With love, your children:
Jackie
Bill
Doug
Rob
Brian
Kevin
Michelle
Open house will be held at their home from 7:30 - 10:00 p.m.
Home address: 3419 - 108 Ave., Edmonton, AB T5W 0E5

Amsterdam Velp
1926 May 27 1986
Welcome to Canada!
With joy and thanksgiving to our God, we hope to celebrate with our parents, grandparents and great-grandparents their 60th wedding anniversary,

JO and MIEN FEKKES

It is our prayer that the Lord will continue to bless them in the years to come.
Congratulations from their children, grandchildren and great-grandchildren.
An open house will be held, D.V., on May 27, from 10:00 to 4:00 at the home of Jelle and Grace Fekkes.
12 Ramlee Rd., St. Catharines, ON L2M 2K5; (416) 934-9589.

Anniversaries

On May 17, 1986, we look forward to celebrating the 35th wedding anniversary of our parents and grandparents,

EDWARD and ANNA KAMMINGA
(nee Kootstra)

We thank God with them for His goodness and faithfulness, and pray for His continuing nearness and blessing in their lives.
Congratulations Dad and Mom, Opa and Oma!
With love and thanks from their children:
Anna, Henk, Alice, Alfred, Joan, Fred, Wayne
and grandchildren: Jacqueline, Johan, Laurisa, Matthew, Anthony, Michael, Jenna and Annalise.
Home address: 6 Clearview Heights, St. Catharines, ON L2T 2W3

Oosternykerk, Fr. Wingham, Ont.
1936 May 18 1986
With much joy and thanksgiving to the Lord for His goodness, we announce the 50th wedding anniversary of our dear parents, grandparents and great-grandparents,

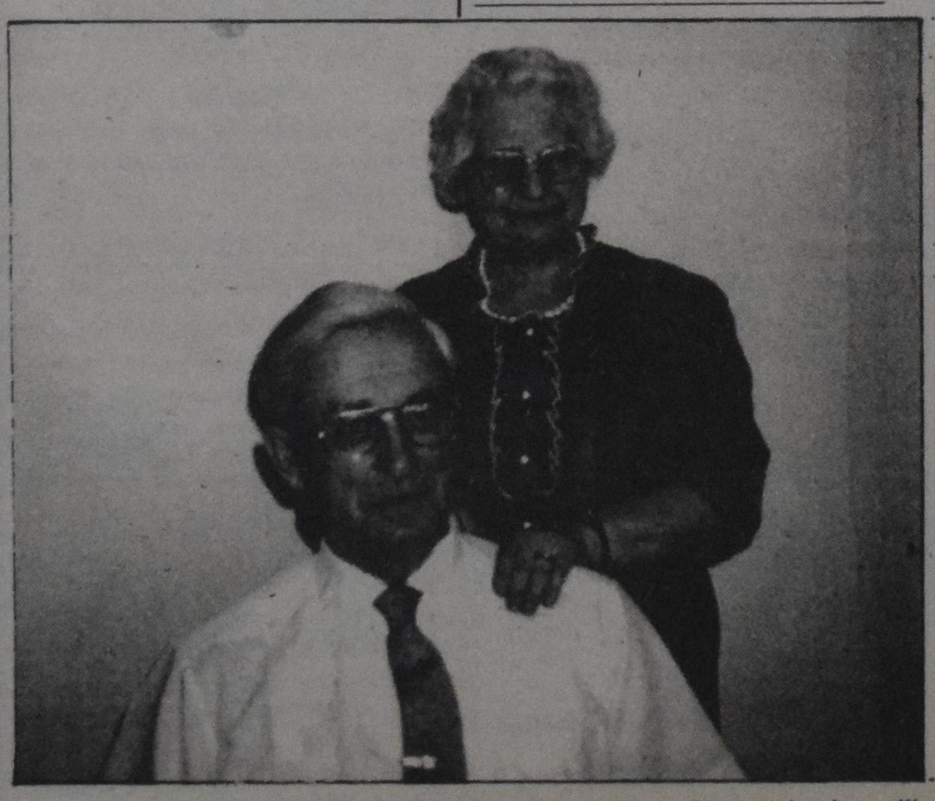
NICK (Nutte)
and
DOROTHY (Doutzen)
KLOOSTRA
(nee De Vries)

It is our prayer that the Lord will continue to bless them.
George & Ann Postma — Cottam, Ont.
Jake & Ruby Haasnoot — Gorrie, Ont.
Ted & Edith Kloostra — Tiverton, Ont.
Theodore & Marg. Kloostra — Elmira, Ont.
John & Betty Huizinga — Calgary, Alta.
Rudy & Lis Jaklitsch — Kitchener, Ont.
Thys & Evelyn Kloostra — Teeswater, Ont.
24 grandchildren and four great-grandchildren.
Home address: Box 1233, 108 Sunset Cresc., Wingham, ON N0G 2W0

1961 July 6 1986
With praise to God we celebrate the 25th wedding anniversary of our Mom and Dad,

FRED and HELEN LENTEN
(nee deBoer)

"The Lord is my shepherd, I shall not want."
We pray they may have many more years together.
With love:
Jacqui & John Van Kampen — Carvel, Alta.
John — Edmonton
Michele — Edmonton
All friends and family are invited to an open house on July 5, from 2:00 - 4:00 p.m. at their home.
Home address: 13420 - 57 St., Edmonton.



Congratulations to Fred and Lucia Hess (nee Ritsema) who will celebrate, D.V., their 50th wedding anniversary on May 25, 1986.

Anniversaries

Congratulations to Diedert and Sjoerdje Langeraap (nee De Jong) who will celebrate, D.V., their 50th wedding anniversary on May 22, 1986.

1936 May 22 1986
With joy and thankfulness to God, we hope to celebrate the 50th anniversary of our parents, grandparents and great-grandparents,

DIEDERT and SJOERDJE LANGERAAP
(nee De Jong)

It is our prayer that God may bless them and keep them safe, for many years to come, for each other and for us, their thankful children:
Symen & Alice Langeraap — Dunnville
Rick & Dianna Langeraap; Eric, Ian
Betty & Don Tilstra; Justin, Kieth, Daniel
Sylvia Langeraap & Brian Stark (boyfriend)
John & Joanne Langeraap
Debbie Langeraap & Clarence Keen (boyfriend)
Harmke & Jan Baker — Cambridge
Pete & Fran Baker
Richard & Debbie Baker; Kyle
David Baker
Sonya Baker
Pete & Marlene Langeraap — Dunnville
Tammy, Melinda, Angela, Diedert
Open house will be held on Saturday, May 24, in the Bethel Chr. Ref. Church, Dunnville.
Best wishes only.
Home address: R.R.#1, Dunnville, ON N1A 2W1

1936 June 10 1986
With gratitude to the Lord for showing His steadfast love, we announce the 50th wedding anniversary of our dear parents and grandparents,

JOHN W. and WILHELMINA LENTEN
(nee Houtman)

We pray that the Lord will bless you and keep you in His care.
Fred & Helen Lenten — Edmonton, Alta.
Jacqui & John Van Kampen — Carvel, Alta.
John
Michele
All friends are invited to an open house on June 6, 7-9 p.m. at the Free Reformed Church in Vineland.
Home address: 250 Lake St., St. Catharines, Ont.

With gratitude to God, we will be celebrating, on May 18, 1986, the 30th wedding anniversary of our parents,

JOHN and ANNE LUBBERS
(nee Wevers)

We sincerely hope that they will be enriched by the Lord's presence continually.
With our love, your two children:
Miranda & Brian
Home address: 4820 Graham Dr., S.W., Calgary, AB T3E 4L2

Anniversaries

1936 May 13 1986
We are happy to announce the 50th wedding anniversary of our parents,

SJOERD and GRIET PLANTINGA

May the Lord bless you and give you many more years together.
With much love and congratulations from your children and grandchildren:
Ann & John Gercama — Brandon, Man.
Oenze & Helen Plantinga — Brandon, Man.
Bill & Nell Plantinga — Surrey, B.C.
Wietske & Huib Minderhoud — Winnipeg, Man.
Frederika & Ben Van Hoffen — Grimsby, Ont.
Kees & Pat Plantinga — Brandon, Man.
Bea & Paul Benthem — McBain, Mich.
Jake & Judy Plantinga — Hamilton, Ont.
Greta Dyk — Hudsonville, Mich.
Lammie & Luke Hummel — Kip, Alta.
Gary & Sandy Plantinga — Jennison, Mich.
and 36 grandchildren.
Home address: 5650 School Ave., Hudsonville, MI 49426

1961 1986
Wedding text: "Be thou my rock of refuge, to which I can always go." (Psalm 71:3a N.I.V.)
With praise and thankfulness to God, we hope to celebrate with our parents, D.V., their 25th wedding anniversary on May 19, 1986.

GEERT and GERRIE VANDER PLOEG
(nee Prins)

May the Lord continue to be near them and bless them in years to come.
With love from:
Marlene
Arthur
Annette & Marcel
Linda & Kevin
Brian
Pauline
Gerald
Jonathan
An open house will be held May 19, 1986, at the Kirk Hall, Renfrew, from 8-9:30 p.m.
Their home address: R.R.#5, Renfrew, ON K7V 3Z8

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10731 King. Geo. Hwy.
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Classifieds

Anniversaries

Wellandport, Ont. York, Ont.
1961 May 19 1986
"Those who trust in the Lord are like Mount Zion, which cannot be shaken but endures forever." (Psalm 125:1)
With joy and thanksgiving, we wish to announce the 25th wedding anniversary of our parents,

RALPH and HELEN VELD
(nee Zwier)

It is our prayer that God will continue to bless you in the years to come.
Love from your children:
Grace & Pete DeHaan; Ryan, Jonathan — Smithville, Ont.
Ken, Brenda, Richard, Wayne — at home
Friends are invited to an open house on Monday, May 19th, from 2-4 p.m. at their home.
Home address: R.R.#1, York, ON N0A 1R0

Congratulations to Folkert and Jeltje Visser (nee van der Veen) who will celebrate, D.V., their 50th wedding anniversary on May 14, 1986.

Heeg, Friesland Guelph, Ont.
1936 May 31 1986
With praise and thanksgiving to God, we announce the Golden wedding anniversary of our parents and grandparents,

SYE and JANTJE WALINGA
(nee Vellinga)

on Saturday, May 31, 1986.

Hait & Mem, Pake & Beppe
Soli deo gloria!

The One who joined you together 50 years ago and who works all things together for our good, has led you through many "seasons," strengthening your love for Him and for each other. Our prayer is that He will give you many more happy, healthy years together.
Frances Walinga; Kathy, Karen & James Zorzi
Marie — Guelph, Ont.
Marie Kee — London, Ont.
Jeanette & Neil McGillivray
Barbara
Margaret & Harry Hendriks; Tom, Stephen, Derek — Brampton, Ont.
Hilda & Robert Morris; Robert, Rodney, Paula — Goodna, Queensland, Australia
Alice & Norman Klinkhammer; Micheal, Michelle — Kitchener, Ont.
Shirley Walinga — Milton, Ont.
Peter & June Walinga; Peter — Guelph, Ont.
Hedy Walinga — Guelph, Ont.
Sydney Walinga — Guelph, Ont.

For Sale

For sale in Strathroy, Ont.: Bakery. European-style pastries, imports and meats. A nice family project with a good return. Easy terms. Owner has other interests but is willing to train new owner. Phone: (519) 245-5450 eve.; (519) 264-2638 days.

More classifieds on next page ...

Obituaries

On May 2, 1986, the Lord took unto Himself our dear brother-in-law,

SAM DONIA

May God comfort our sister, his wife, Marianne (nee Stigter).
Paul & Catharine Stigter
Frank & Auk Stigter
Nel Herrewijnen-Stigter
Leen & Rie Stigter — Holland
Jan & Jo Zonneveld-Stigter — Holland
Kees & Gerry Stigter
Harry & Nelly Stigter
Jake & Nelly Haanemaayer-Stigter
Kees & Mary Bol-Stigter
St. Catharines, Ont.

More classifieds next page.

Anniversaries

Oenkerk Owen Sound
1936 May 14 1986
Wedding text: Psalm 121:7,8.
We thank God for the special occasion of our parents 50th wedding anniversary.
"To God be the glory."

FOLKERT and JELTJE VISSER
(nee van der Veen)

It is our prayer that God will continue to bless them.
With love from your children, grandchildren and great-grandson:
Marten & Betty Visser — Chatham
Pat & Bart van Sligtenhorst; Gerald, Rick, Fred, Janice, Michael — Tara
Klaas Visser — Guelph, Ont.
Sylvia & Wayne Downs; Curtis, Trever, Kim — Edmonton, Alta.
Dick & Marie Visser; Ricky, Natalie — Cambridge
George & Carolyn Visser; Shannon, Pat, Christine, Michele — Cambridge
Shirley Visser — Edmonton, Alta.
A come-and-go tea will be held at their apartment on Saturday, May 10, 1986, D.V., from 2 to 5 p.m.
Best wishes only, please.
Home address: Broadview Cresc., #6-2090 9th Ave., East, Owen Sound, ON N4K 3H2

1931 1986
On May 21st, the Lord willing, we hope to celebrate with our parents,

JAKOB and BESSIE WESTERHOF

their 55th wedding anniversary.
May God continue to bless you and keep you in His care.
Love and congratulations from your family:
Frank — Hillier
John & Grace — Cherry Valley
Leo & Helen — Hillier
Walter & Helen — Collingwood
Henry — Oshawa
18 grandchildren and six great-grandchildren.
Home address: Parkside Village, 193 North Park St., Apt. 118, Belleville, ON K8P 4P1

Obituaries

"As for me, the hour has come for me to be sacrificed; the time is here for me to leave this life. I have done my best in the race, I have run the full distance, and I have kept the faith." (2 Tim. 4:6-8)
Taken home to be with the Lord,

SIETSE DONIA

Beloved husband of Marianne (VanderMaarel) Donia in his 67th year.
Dear father of:
Piet & Helen Donia
Casey & Janet Donia
Eber & Shirley Donia
Jane & Jim Vlaar
Ron & Gabriella Donia
Beloved step-father of:
Marianne & Bob Wright
Joanne & Neil Hatfield
John & Helen VanderMaarel
Suzanne & Ted Martin
Also survived by 20 grandchildren and by one brother, one sister in The Netherlands and other relatives.
Predeceased by his first wife Trudy in 1981.
Funeral service was held on the 5th of May, 1986, in the Maranatha Chr. Ref. Church of St. Catharines, Ont. Rev. H. Katerberg officiating.

1927 April 22 1986
The Lord took unto Himself, on his birthday,

LAMBERTUS ENSERINK

Beloved husband of:
Ina Enserink (nee Deurwaarder)
Father of:
Nelly & Jim McMaster — Kingston, N.S.
Hilma — Aylesford, N.S.
Martin & Christine (fiancee) — Aylesford, N.S.
Jack & Donna — Grafton, N.S.
Grandfather of: Heather, Christine, Gillian & Robert McMaster, Catherine and Jennifer Enserink
He is also survived by five brothers:
Gerrit — Eibergen, Neth.
Johan — Harfsen, Neth.
Tinus — Rheden, Neth.
Tony — Charlottetown, P.E.I.
Wim — Assen, Neth.
and five sisters:
Jantje Schouten — Lochem, Neth.
Jo Dwarshuis — Groningen, Neth.
Marie Ross — Waterloo, Ont.
Wil Kamphuis — Grimsby, Ont.
Hermien VanderStrate — Nyverdal, Neth.
He was predeceased by two brothers Egbert and Hein.
Psalm 27:1 & 4.

The Lord is my shepherd, I shall not want.

Anniversaries

Beetsterzwaag Brampton
1941 1986

WYBE ZEYL and AUKIEN AGEMA

Psalm 127:1: "Unless the Lord builds the house, those who build it labour in vain."
We thank God for His continual faithfulness as we hope to celebrate the 45th wedding anniversary of our parents and grandparents on May 26th.
With love from the family;
Jakob & Christel Zeyl; William, Kirsten, Trevor — Dundas, Ont.
Donald & Judith Zeyl; Jonathan, Jennifer — Kingston, Rhode Island
Jim & Alice Zeyl; Leanna, Jeremy, Timothy — London, Ont.
Thomas & Aleida Zeyl; Derek, David, Thomas, Jonathan — Smithville, Ont.
John & Annette Zeyl; Jessica, Denise, Matthew, Eric — Woodstock, Ont.
Home address: Holland Christian Homes, 7900 McLaughlin Rd., S., Apt. #P.H.03, Brampton, ON L6V 3N2

Obituaries

On April 29, 1986, the Lord took unto Himself our beloved father, grandfather and great-grandfather, in his 94th year,

MEINT MOOIBROEK

Psalm 63:3.
John & Pauline Mooibroek — London, Ont.
G.J. Buit — Zwolle, Neth.
Ann and Cor van Vliet — Norwich, Ont.
Frieda & Henry Vandermolen — St. Catharines, Ont.
Agnes & Herman Deen — Drayton, Ont.
Fred & Margaret Mooibroek — Winnipeg, Man.
Arthur & Theresa Morbrook — Brantford, Ont.
and 31 grandchildren; 58 great-grandchildren.
Interment in Victoria Cemetery, Drayton, Ont.
May 2, 1986.

Vacations

* Airconditioning
* Waterbeds
* T.V.
* 26 units

TUDOR LODGE MOTEL
1665 London Rd., Sarnia, Ontario N7T 7H2
"It's been our pleasure"
Jerry and Frances Hettinga
Phone 542-7716

Sandy Bay Cottages
Rice Lake, Ont.
"A family resort"
Come and enjoy all the improvements we have made over the past four years. Comfortable housekeeping cottages, sandy beach, children's programs, rec. hall, store, boats and motors. Inquire about our off-season vacation packages. Call or write for brochure and newsletter: Art & Sue Breeze, R.R.#1, Hastings, ON K0L 1Y0; Tel: 1-705-696-2951.

Vacations

ALTON LODGES
1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.
Telephone: 705-429-2420
Address: 459 Mosley St.
Wasaga Beach, ON
Site 30, Box #8, R.R.#1, L0L 2P0
LEN & RITA BETTE

Lakewood Christian Campgrounds
R.R.5, Forest, ON N0N 1J0
Phone: (519) 899-4415
or (519) 337-6031
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

Lang's Resort and Campgrounds
Rice Lake
Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1986.
Write or phone for brochure:
Lang's Resort and Campgrounds
R.R.#3, Box C, Roseneath, ON - K0K 2X0
Phone: (416) 352-2308

Accommodation

Wanted: non-smoking female to share house; Avenue and Eglinton, Toronto; $525.00 per month. Call: (416) 485-6024 (evenings)

Calvinist Contact: Keeping the Christian community in touch.

For Sale

Binnenkort verkrijgbaar in Canada
In Holland zeer populair
Het boek
ALLES IS POLITIEK MAAR POLITIEK IS NIET ALLES
BY Dr. Harry Kuitert
Price: $20.00 postage paid
Order from:
WESTERN ENTERPRISES
498 Bunting Road, St. Catharines, Ontario L2M 3A8
(416) 935-4583

Business

Excellent Business Opportunity

Are you energetic, self-motivated, ambitious and eager to own your own business? We have an excellent opportunity available to you involving carpentry, sales and management. No office or warehouse required. This opportunity is available to all residents of Ontario, to deal directly with a leading and stable manufacturer.

If interested, please direct all inquiries to:
P.O. Box #158, Sarnia, ON N7T 7H9
Must have reply by May 21

For Rent

Due to expansion
Heritage Place
a Christian Housing Complex for Seniors
invites applications now for one bedroom units.
Financial assistance to meet rental payments available if needed.
For information or application forms contact:
The Aylmer Area Christian Community Association
110 Caverly Rd.
Aylmer, ON N5H 2P4
or Ann Hiemstra (519) 773-5503

Classifieds

Help Wanted

Immanuel Day Care Centre

requires an

E.C.E. graduate

immediately.

Persons interested in this position should forward their resume to:

the Immanuel Day Care Centre
25 Channel Nine Court
Agincourt, M1S 3B2
Attention: Mrs. H.A. Meininger

Sales Representative

D & W Intercontinental Music Inc., distributors of pipe and electronic church organs, as well as organs for the home, needs sales representatives in various parts of Ontario. Interest in classical music is an asset.

For further information call
William van Suydam at (416) 454-3442
D & W Intercontinental Music Inc.
R.R.#2
Norval, ON L0P 1K0

DUCA CREDIT UNION

Toronto's largest community credit union requires

Tellers
Teller Trainees
Receptionist/Typist

Please call: **(416) 223-8502**
or send resume to:
Duca Credit Union
P.O. Box 1100, Willowdale, ON M2N 5W5
Attention: Assistant General Manager
(Headoffice: 5290 Yonge St., Willowdale, Ontario)

A leading contractor in the environmental control of greenhouses operating in the Niagara Peninsula has an opening for an

Experienced Licensed Electrician

Successful applicant will have experience in all aspects of electrical construction and control wiring. Excellent benefits. Wages commensurate with experience and ability.

Send resumé to, or call:

Albert VanderPloeg
PLANTECH CONTROL SYSTEMS
Box 1179, Beamsville
Ontario L0R 1B0
AC 416-563-4276

THE KING'S COLLEGE

A Christian Liberal Arts College

Student Life Co-ordinator

The King's College, a Christian Liberal Arts College offering university-level education, has an opening for a Student Life Co-ordinator reporting to the Director of Student Affairs. Responsibilities include personal and career counselling, pastoral care including the organization of weekly chapels and assemblies, student social activities, intramural sports, student housing, the annual College Retreat and Open House activities and participation in the day to day activities of the students.

Applicants should possess a university-level degree, good organizational abilities and good verbal and written communication skills. Training and experience in personal counselling, pastoral care, youth groups and athletics is a definite asset. The successful candidate will assent to the College's educational philosophy.

Applications shall be received until June 1, 1986. Send letter of application, resume and names of 3 references to:

Dr. Robert D. Day
Director of Student Affairs
The King's College
10766 - 97 Street, Edmonton, AB T5H 2M1
or call: (403) 428-0727 for further information

Help Wanted

Widower, active member of the Surrey Chr. Ref. Church (in the metropolitan area of Vancouver, B.C.) seeks a Christian lady who is experienced in **domestic household duties.** The household consists of the widower and two mentally handicapped boys in their early twenties. Further specification of the work involved is to be determined in consultation with the applicant. In reply please indicate the nature, and extent of your qualifications and experience. Reply to Box #2424, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Helped wanted: A Christian daycare requires a **teacher** with an E.C.E. diploma. Apply to : Bayfair Daycare, Box 37, Pickering, ON L1V 2R2. Phone: (416) 839-1842. Attention of: Sue Van Dyk.

Person wanted for **tree-seedling nursery.** Must be fully experienced in handling agricultural equipment. Year-round employment. Groen's Nursery Ltd., 1512 Brock Rd., R.R.#4, Dundas, ON L9H 5E4; (416) 659-7072.

Class A licenced mechanic in well-equipped shop with diagnostic and air-conditioning experience preferred. Apply to Jerry Jagt, Painswick Motors Ltd., 570 Yonge St., Barrie, ON L4N 4E4. Phone: (705) 722-8000.

Responsible young person to work on a **dairy farm.** Start any time. Contact Peter Steenbergen, Drayton, Ont.; (519) 638-3325.

Teachers

KINGSTON: Kingston Christian School invites applications for the position of a full-time teacher in **grades 7 & 8** for next September. We are looking for someone with qualifications or aptitude in the areas of math, physical education and science. Preference will be given to someone with **teaching experience** in these grades. Please send application and resume to the principal at 130 Wright Cr., Kingston, ON K7L 4T9. Phone: (613) 546-4872.

Teachers

BROCKVILLE: John Knox Christian School invites applications for a **teaching principal** for September, 1986. Please send resume and letters of application to: Mr. H. Somers, Principal, at 137 Pearl St., East, Brockville, ON K6V 1R2. Tel: (613) 345-1101.

FRUITLAND: John Knox Memorial Christian School invites teacher applications in the following areas. A part-time (50%) position in **remedial education** is available. Please contact: Mr. J. de Jager, Principal, Box 27, Fruitland, ON L0R 1L0

KITCHENER-WATERLOO: Laurentian Hills Christian School invites applications for a **grade 1-2 teacher** for the 86-87 school year only, while our present teacher takes an educational leave. Please send your application to: L.H.C.S., Maaike Buma, 11 Laurentian Dr., Kitchener, On N2E 1C1.

SASKATOON: Saskatoon Christian School requires a teacher for a **K-2 multi-grade** classroom for the school year 1986-87 only, due to maternity leave. Please send your application to Saskatoon Chr. School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3

STRATFORD: Stratford & District Christian School invites applications for an opening for **teaching principal, grade 7 & 8,** also teacher for grades **3, 4 & 5** or **1, 2 & 3.** Please send resume to Chairman of the Board, Sid Vanderheide, R.R.#2, Mitchell, ON N0K 1N0 or phone (519) 393-5520.

VERNON, B.C.: Vernon Christian School invites applications to fill a **grade 3-4 teaching** position for the 1986-87 school year. Please send applications, resumes and inquiries to Mr. K. Stromberg, Principal, Vernon Christian School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, B.C. V1T 6L6; phone: (604) 545-7345.

An ad in C.C. gets results. Why not place your ad with us?

Vacations

LITTLE EUROPE RESORT
BRACEBRIDGE, MUSKOKA

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-zwem-en vis gelegenheid (ideaal voor groepskampen).
"Little Europe" vindt u 10 km. ten oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport.
*** No pets please**

R.S. BAKEMA
Telephone: (705) 645-2738

Summer Job Market

ACTON: Looking for work in B.C. for the summer. Am a 23-year-old college student, very willing and able to do anything. Write: Paul VanBendegem, R.R.#1, Acton, ON L7J 2L7 or call nights 1-519-853-2380.

BOWMANVILLE: I am a 19-year-old college student seeking summer employment. I have experience as a mother's helper, child care worker, working with mentally and physically impaired children and adults; as well I have worked in a factory as a machine operator. Available May 26 till August 29. Please call or write: Darlene Borger, 316 Rooks Hall, Calvin College, Grand Rapids, MI 49506; (616) 957-6624 or at parents: 25 Jane St., Bowmanville, ON L1C 1G3; (416) 623-6049.

BURLINGTON: Hi, I am 17 years old and I have finished my Gr. 12 and I am looking for a full-time job in B.C. (preferably close to New Westminster). I have experience in office work, babysitting and I presently have a part-time sales job in a seafood department in a supermarket. Please write or call me. June Blaak, 2184 New Street, Burlington, ON L7R 1H8

DRAYTON: 16-year-old boy is looking for summer job. I attend Woodland Chr. High School and live on a poultry and beef farm. Willing to do any farm related job. Available anytime after June 21. Phone Arnold Rumph 519-638-2053.

DUNNVILLE: 15-year-old boy looking for a summer job. Has experience in farm work and greenhouses. Is willing to do other jobs. Call 774-3938 after 4 p.m., or write to Larry Mans at R.R.#2, Dunnville, ON N1A 2W2

DUNNVILLE: I am a 19-year-old girl who is looking for a job in the field of horticulture. Preferably flower shop or garden centre: 4 years greenhouse experience with rosery, familiar with flower arranging, accepted in Guelph University as a horticulture student. Call Marcella Eikelboom (416) 774-3006.

GRASSIE: A male Christian high school graduate is seeking employment in the central Niagara Peninsula region during the summer months. Has experience on a poultry farm but willing to work with anything. Please respond to Bryan Klazinga, R.R.#1, Grassie, L0R 1M0. Ph: (416) 945-9685.

GUELPH: I'm a male who will be 18 in July. I would like a job on a farm anywhere in Ontario. I have two summers' experience on a dairy farm. Willing to come for an interview. Please phone: Adrian Buss, (519) 824-9528.

GUELPH: 18-year-old girl requires farm work. (preferably dairy) Has previous experience. Available June 17th - August 31, 1986. Phone Annette Aasman at 1-519-824-4643. 11 Neeve St., Guelph, ON N1H 4B8

GUELPH: 15-year-old boy would like job on farm for summer holidays. Preferably southern Ontario. I attend Woodland Chr. High School, have worked two summers on dairy farm and am able to milk. Please call John Wiebenga, (519) 821-1155.

HAMILTON: Responsible grade 9 girl would like to babysit or be a mother's helper in your home, for a few days a week, I will also do any other odd jobs you might have. Hamilton, Ont. Mohawk and Garth area call 389-2012 Wendy Bulthuis.

Classifieds/Events

Summer Job Market

HAMILTON: Hi! My name is Wendy. I'm 17 years old and seeking summer employment anywhere in Ontario. I have experience working on a nursery farm, babysitting, house cleaning and much more. I'm willing to learn any other type of work offered to me. I'll be available anytime after June 28th. You can write me, Wendy Kapteyn, c/o Mr. and Mrs. Nienhuis, 521 Stone Church Rd., West, Hamilton, ON L9B 1A5, or call collect at 416-383-7780.

LINDSAY: 15-year-old boy looking for summer employment (any kind, 705-324-9956. Tim Veltman, R.R.#6, Lindsay, ON K9V 4R6

LUCKNOW: I am 16 years old and looking for a job on a farm. Experienced in general farm work and enjoy working around machinery. I would prefer to work on a dairy farm. I live near Lucknow. Call 519-395-5316 and ask for Ed.

MISSISSAUGA: Strong 15-year-old young man is looking for any kind of summer employment. Harry Tjoelker, 1198 Kingsholm Dr., Mississauga, ON L4Y 2H2; (416) 277-0576.

MOOREFIELD: 15-year-old high school student seeking a summer job. Willing to do anything. Available from June 23 till the end of August. Phone Kevin Vanden Hazel at (519) 638-2936.

MOOREFIELD: Mature 15-year-old girl would like job as babysitter or mother's helper in Listowel-Drayton area. Call Tina 291-4639.

MOUNT HOPE: I am a grade 12 student, 18 years of age and would like to be employed this summer. I have experience in house cleaning and industrial cleaning and babysitting. Please contact Monique Fennema, (416) 679-4829.

Why not advertise in C.C.?

Summer Job Market

PALMERSTON: Responsible 17-year old, grade 11 student, looking for a summer job. I am willing to do any job you might have. I have a lot of experience in babysitting and being a mother's helper. Contact Joanne Katerberg, R.R.#3, Moorefield, Ont.; telephone: (519) 638-2228.

PETERBOROUGH: 18-year-old girl, who will be attending Redeemer College in the fall, is looking for a summer employment. Interested in greenhouse and garden work, and working in stores and nursing homes, but will take many other jobs. Speaks fluent Dutch. Phone (705) 799-5683. "Carine."

ST. CATHARINES: Second-year Calvin College student would like to find temporary employment from May 26 to June 30. I have a lot of experience with young children and enjoy working with people. Would prefer a job connected to health care or a sales position; but will consider all possibilities. Contact Laurie Vandezande at 483 Scott St., St. Catharines, ON L2M 3X1 or (416) 934-5954.

ST. CATHARINES: I am a full-fledged carpenter (journeyman) now studying at Calvin College. I am interested in contracting for small carpentry jobs in my area during the months of June, July and August. Do you want a kitchen renovated or a sundeck made? Contact Ed Witvoet at 684-3991.

ST. GEORGE: A mature, hard working student, almost 17 is looking for a summer job preferably in the area of general office work, but also experienced in farm work. Call Fred de Haan at 1-519-448-1190.

SEAFORTH: 17-year-old high school student would like a summer job dealing with greenhouse or garden work. I have had some experience in these areas. Please phone or write to Steven Van de Ban, R.R.#1, Seaforth, ON N0K 1W0; telephone no. (519) 527-0705.

Summer Job Market

SEAFORTH: Hi! I'm a grade 11, 17-year-old student seeking summer employment relating to garden or greenhouse work or doing odd jobs around the place. Please write to Harvey Van de Ban, R.R.#1, Seaforth, ON N0K 1W0 or telephone at (519) 527-0705.

SHUBENACADIE: I'm a male, 20 years old, MIS (Management Information Systems) major at Dordt College seeking employment for the summer dealing in the field of computers. I have dealt with several different programming languages and I am familiar with database computer systems. I am willing to work in eastern Canada or U.S. For more details contact: Jeff Bokma, 314 8 St. N.E. Sioux Center, Iowa 51250 or call (712) 722-3005 after May 10 my home address is: R.R.#1, Shubenacadie, Nova Scotia, B0N 2H0.

THAMESFORD: 18-year-old male student with driver's licence looking for summer employment. Has experience in sales, dairy and poultry farming. Please contact Roger Amsinga at 285-5217 or write to me at R.R.#4, Thamesford, ON N0M 2M0

WILLIAMSBURG: Young girl, 18, experienced in housekeeping and babysitting, residing in Williamsburg but willing to move and try any type of work including farming. Wilma Luimes (613) 448-3204; R.R.2, Chesterville, On K0C 1H0

Summer Job Market

TORONTO AREA: Grade 11 high school girl would like a summer job as mother's helper; likes baking. Toronto area. Call Karen Lamme, (416) 822-5109.

WINGHAM: I am an 18-year-old girl, who was brought up on a farm and I am looking for a summer job. I will do most anything. I will work in an office, help around the house, babysit, work with the handicapped or work in a store or a restaurant. I am available from June 23 to August 29. For more information call Gerda Versteeg at (519) 357-2009 or write R.R.#2, Wingham, ON N0G 2W0.

WINGHAM: 19-year-old girl looking for summer job. Will do farm work and can drive tractor. Will also look after children. Has been raised on a dairy farm. Phone number 519-357-2009, ask for Liz.

Summer Job Market

WOODSTOCK: 14-year-old girl looking for a summer job. Can do light house work and am able to babysit and cook. I love working with horses. Call Lisa Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.

WOODSTOCK: 16-year-old boy seeking a summer job. Have experience on the farm with pigs and chickens. Will learn other. Could also work in the greenhouse; I have a green thumb. Contact Tom Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.

WOODVILLE, Ont.: Natalka Balhuizen, age 16, 5' 9" tall, able and willing to tackle any summer job. Available June 21 to the end of August. Phone (705) 953-9639.

Calendar of Events returns next week ...

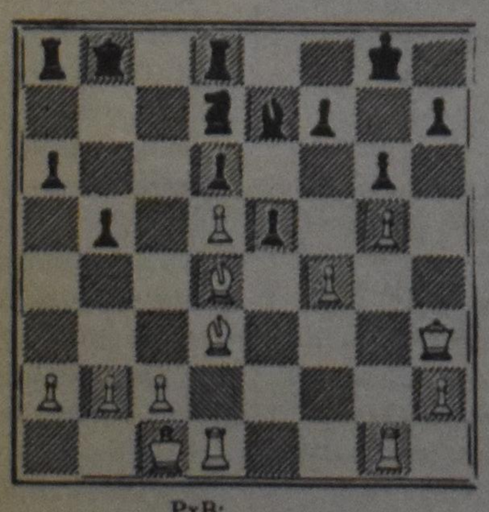
Let's Play Chess

P. Layer

KINGSIDE ATTACK

The following game was played in Havana in 1969. Note how White readily sacrifices material to strip the Black King of its defences.

White: Suetin	Black: Jimenez	White:	Black:
1. P-K4,	P-QB4;	11. P-KN4,	P-QR3;
2. N-KB3,	P-Q3	12. N-Q4,	NxN;
3. P-Q4,	PxP;	13. BxN,	P-QN4;
4. NxP,	N-KB3;	14. P-N5,	N-Q2;
5. P-B3,	P-K3;	15. B-Q3,	B-N2;
6. P-B4,	N-B3;	16. Q-R3,	R-Q1;
7. B-K3;	B-K2;	17. KR-N1,	P-K4;
8. Q-B3,	0-0;	18. N-Q5,	BxN;
9. 0-0-0,	Q-B2;	19. PxB,	P-N3;
10. KN-N5,	Q-N1;		



Position after 19. ..., P-N3

20. P-B5,	PxB;	
21. PxP,	RPxP	
22. BxKNP,	N-B1;	
23. BxP ch.,	KxB;	
24. P-N6 ch.,	K-N2;	
25. QR-B1,	B-B3;	
26. RxB,	KxR;	
27. Q-B3 ch.,	K-N2;	
28. Q-B7 ch.,	K-R3;	
29. P-N7 threatens	30. P-N8N mate	

Come and join a special family . . . to learn, to worship, and to relax!

SUMMERFEST CALVIN COLLEGE

You are cordially invited to a learning vacation at Calvin!

WHEN?
July 5–12, 1986

FOR WHOM?
All friends of Calvin—singles, couples, families; young and old. Children's activities and babysitting provided.

THEME?
"Visions of Kingdom and Country"

SEMINARS?
Dr. Andrew Bandstra—
"Understanding the Book of Revelation"
Dr. Ronald Wells—
"America: Hope of the World?"

MEALS AND HOUSING?
All provided by the college.

OTHER PROGRAMS?
"Computer Camp" for kids entering grades 4–12; "Art Camp" for kids in grades 3–9; and "Basketball Camp" for high school boys.

FREE TIME?
All afternoons. Enjoy Calvin's facilities and the attractions of Grand Rapids and western Michigan. An exciting social activity each evening is planned.

COST?
$210 each adult; $90 each child ten and over; $60 each child five through nine; $40 each child under five; suite accommodates five persons—no extra charge for additional rooms.

NOT STAYING ON CAMPUS?
$90 fee includes *everything* but room and board; $10 for child care for the week.

Reservations or Information?
SUMMERFEST
Alumni Office—Calvin College
Grand Rapids, MI 49506

Christians are never finished learning. Calvin recognizes its responsibility to provide lifelong learning opportunities for its alumni and friends.

DE HOLLANDSE DAG
Deze dag wordt dit jaar gehouden op
Woensdag, 11 Juni, 1986
in het Moorefield Park
aanvang 10 uur
De spreker voor deze dag is Ds. Hans W. Zegerius.
Verder is er samenzang muziek en voordrachten. Koffie en koek.
Neem uw lunch mee. *De Commissie*

★ HOLLANDSE DAG ★
in the Kingston CRC at 10:00 on June 4, 1986
Speaker: Rev. A. de Jager Admission: $5.00, lunch included
For wheelchairs, elevator in the church.
You can write:
Mrs. W. Bylsma, R.R.3, Harrowsmith, ON K0H 1V0
or call (613) 386-3754

Frisian worship service at
Jarvis Chr. Ref. Church, Jarvis, Ont.
on Wednesday, May 28 at 7:30 p.m.
Rev. P. Brouwer conducting the service.
Fellowship and refreshments following the service.

For info. contact:
Beverley Slofstra
139 Talbot St. E., Jarvis, ON N0A 1J0
Phone: (519) 587-2162

Hollandse dag 1986
In de York CRC op 28 mei a.s. D.V., aanvang 10 uur
Ontmoet oude vrienden en maak nieuwe. Breng uw gasten uit Holland om ons te helpen deze dag als altijd tot een succes te maken. Voor lunch wordt gezorgd.
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Dutch

Persoverzicht

Carl D. Tuyl

Om maar met de deur in huis te vallen gaan we direkt de eerste prijs voor heldhaftigheid geven aan Minister Michel Cote in wiens portfolio de konsumenten belangen zijn ondergebracht. Ondanks hevige druk van de grote Amerikaanse maatschappijen die onze medicijnen vervaardigen heeft de minister het gepresteerd om de gevraagde wetgeving op de lange baan te schuiven. De maatschappijen willen verlenging van de patentgeldigheid hetgeen Canadese fabrikanten zou beletten van de produktiemethode gebruik te maken. U begrijpt wel dat het gaat om de ping-ping. Voorlopig blijven sommige medicijnen nu nog goedkoop. Het schijnt dat de regering wat meer begrip krijgt voor de problemen van bejaarden. De Minister voor Volksgezondheid, Jake Epp, gaf uitdrukking aan de regering's zorg voor de senioren.

Het politieke grapje van de week speelde zich af rondom de Minister voor Industriele Zaken, Sinclair Stevens, wiens zakenbelangen worden waargenomen door zijn echtgenote. Mevrouw Stevens had eventjes een lening voor meer dan twee-en-een-half miljoen dollars ontvangen van iemand die, ook toevallig, voor miljoenen zaken deed met de regering. De minister beweerde met een stalen gezicht dat hij daar niets van afwist. Dat kan waar zijn natuurlijk, maar een lening van twee-en-een-half miljoen dollars is nou ook weer niet iets dat je zomaar voor je echtgenoot verzwijgt nietwaar? Onze goedgelovigheid wordt wel op de proef gesteld.

En alsof dat nog niet genoeg was om de Weledelgeboren heer Stevens' week te bederven kreeg hij het ook nog in de Kamer te verduren. Het bleek namelijk dat Stevens het Hyundai concern nog al erg schappelijk behandeld had door vrijstelling te geven van anderszins verplichte Canadese inkopen ter waarde van drie honderd miljoen dollars.

U kunt zich misschien nog wel de klaagliederen herinneren van de enorme prijsstijging van benzine in de zeventiger jaren? Wel iedereen zit nu in zak en as omdat het zo goedkoop is. De regering moet de olieindustrie bijspringen met subsidie. Ook de graanverbouwers gaan ondersteuning van Ottawa ontvangen. Het "kuchie" gaat een stuiver duurder kosten tengevolge van dit regeringsbeleid.

De socialistiese kameraden hebben nu een vrouw in het ambt. Shirley Carr werd president van de Federatie van Canadese Vakbonden. Dat baantje brengt $80.000 per jaar op, en Shirley begon maar direkt de kost te verdienen met van dik hout zaagt men planken af te geven op het tarievenbeleid van de regering.

Expo 86 opende met fanfare en koninklijk bezoek. Prins Charles en zijn prinses openden officieel de tentoonstelling. Alles was precies op tijd klaar gekomen en het belooft een denderend sukses te worden.

Alberta gaat naar de stembus en iedereen verwacht een konservatieve overwinning.

Tokio was in een soort staat van beleg gedurende de Summit. Wat er precies behandeld en besloten is wordt geen mens gewaar. Het communiqué dat aan het eind van de vergadering traditioneel aan de pers wordt overhandigd was al samengesteld voordat zelfs de staatshoofden in Tokio arriveerden. Zoals gewoonlijk is de bewoording ervan zo vaag dat niemand er wijzer van wordt.

"Hou-zee Waldheim" kreeg net niet genoeg meerderheid van stemmen in de Oostenrijkse verkiezing. De twee kandidaten met het hoogste aantal stemmen gaan het nu nog eens over doen.

De kernontploffing in Rusland beheerste het wereldnieuws, zo daar hoef ik niet over te schrijven.

En om maar weer eens te bewijzen dat geld niet altijd gelukkig maakt is er het verhaal van de loterij winnaar in Quebec die nu door zijn zestienjarige dochter voor de rechtbank gedaagd is omdat dochterlief een aandeel van de meer dan zeven miljoen dollars wil hebben. Van je familie moet je 't maar hebben hè?

En hoe zit dat met de uitgevers van de Nieuwe Internationale Bijbel? Zondervan, zo staat er voor in de Bijbel. 't Klinkt Hollands maar als ik zo de namen lees van de direkteuren zit er niet veel Hollands meer in de direktie. De president is een mijnheer James Buick die in het zweet zijns aanschijns maar eventjes $200.000 per jaar verdient, hetgeen meer is dan de hele zaak in 1985 verdiende. Toch zijn de aandelen in Zondervan met een kwartje per stuk gestegen. Er wordt nog lekker aan Bijbels verdiend!

Pinksteren

Kom met Uw Pinkstergeest
O God, en waai ons
hele kaartenhuis
van egoisme in elkaar,
en leer ons door
Uw Geest te leven
naar Uw woord.
Dwing ons tot spreken
van het heil, voor
iedereen, dat Gij
verworven hebt,
dat niemand zeggen kan
"daar heb ik nimmer van
gehoord."

Rigtje Dubbelhuis-Kooistra,
Zweeloo, Drenthe

Pinksteren

Zij hebben op de Geest gewacht
zoals zij Hem verwachten konden:
eendrachtig, en in God verbonden.
Zij hebben op de Geest gewacht.

Zij hebben op de Geest gewacht
en zijn, ondanks hun vurig hopen
niet op Gods zaak vooruit gelopen,
zij hebben rustig Hem verwacht.

Zij hebben op de Geest gewacht
en zo is Hij tot hen gekomen:
Hij overdekte hen met stromen
van zegeningen en van kracht.

Zij hebben op de Geest gewacht
en hebben, door die Geest gedreven,
getuigd, met inzet van hun leven,
en duizenden tot God gebracht.

Uit: *Een fluit van riet,*
E. IJskes-Kooger

Een onsje gesneden laurierdrop

A.J. Klei

Een marktkoopman van het Waterlooplein heeft zijn waren op de grond uitgestald. Zijn negotie omvat een hoopje oude kleren en twee rijen boeken. Hij zit er op een versleten leunstoel zeer ontspannen bij en als iemand hem naar een prijs vraagt, geeft hij op vermoeide toon antwoord, alsof hij praat tegen een drenzend kind.

Ik buk me en vis uit de voorste rij boeken een dik, en grijs-beige linnen gebonden exemplaar met op de rug een fraai gestileerde vrouwenfiguur in zwart en goud.

Het boek komt me vertrouwd voor en nauwelijks heb ik het in de hand of ik herken het: *De Opstandigen* van Jo van Ammers-Küller. Op de voorkant zie je die vrouwenfiguur weer, nu groter en vlak boven de titel die ook in zwart en goud is uitgevoerd — heel voornaam tegen de stemmige grijs-beige achtergrond.

Op de titelpagina lees ik dat het in 1925 uitgekomen is. Ze konden toen mooie boeken maken en het spijt me haast dat ik *De Opstandigen* niet hoef te kopen, omdat ik een paar jaar terug deze lijvige familieroman in dezelfde uitvoering al van het Waterlooplein heb meegenomen. Voor een gulden.

Ik leg Jo van Ammers-Küller terug en pak een ander boek op. Het is kleiner van formaat, maar nauwelijks dunner. Het is *Brood voor het hart,* een bijbels dagboek van dominee J.J. Buskes. Ik ben dus beland bij de afdankers van een ordentelijke christelijke boekenkast.

Even nagaan of het klopt ... Ja hoor, daar heb je *De kloof zonder brug* van Rie van Rossum en ik zie ook *Fir* van Jan H. de Groot. De mensen die deze boeken in huis hadden, waren natuurlijk geabonneerd op de Nobel-reeks en de Opgang-serie en gingen regelmatig ter kerke.

Strikt genomen past *De Opstandigen* hier niet tussen, maar het merkwaardige was dat in 'n tikje rekkelijke orthodoxe gezinnen twee heidense schrijfsters toegelaten werden: Ina Boudier-Bakker en Jo van Ammers-Küller, want die schreven zulke fijne historische boeken en familieromans en dan nam je maar op de koop toe dat de bevolking van deze turfhoge werken niet bad voor 't eten.

Een grensgeval vormden de boeken van de schrijfsters C.M. van Hille-Gaerthe en G. van Nes-Uilkens. Mijn moeder las ze, maar ik herinner me dat we eens een tante over de vloer hadden die haar afkeuring uitsprak over deze vrijzinnige lectuur. Als 't nu nog historische romans geweest waren ...

Omdat het voortdurend bukken me verveelt en een gehurkte houding ook niet alles is, ben ik inmiddels op mijn knieën gaan zitten en geknield begin ik aan de tweede rij boeken. Over vrijzinnig gesproken ...! Het eerste werk dat ik tegenkom is de vertaling van het Nieuwe Testament door H. Oort. Alsjeblieft, de Leidse vertaling, onvervalst vrijzinnig. En wie leunt er tegen dit fors uitgevallen Nieuwe Testament aan? G. van Nes-Uilkens!

Ook de overige boeken van de tweede rij willen weten dat ze uit een vrijzinnige kast afkomstig zijn. Er is nogal wat van en over Albert Schweitzer en deze loochende dat de mens van nature geneigd is tot alle kwaad.

Nu kon je van die geneigdheid bij hem niet veel merken, maar toch! En daarom weerde de orthodoxie hem uit de bibliotheek.

Ingenomen met de overzichtelijke wereld die de beide boekenrijen me hebben geboden, sta ik op. Ik moet voor mijn vrouw nog naar de drogist in de Heiligeweg. Gesneden zachte laurierdrop halen.

Als ik de boodschap heb gedaan, zie ik juist een optocht van het Koningsplein de Leidsestraat binnentrekken. Het is een demonstratie, maar waarvoor of waartegen kan ik niet nagaan. De letters op de spandoeken zijn te onduidelijk voor mij en de woorden die een actievoerder door een megafoon roept, worden vervormd en bovendien overspeeld door een draaiorgel. Ik zal 's avonds op het journaal wel zien wat het was.

Even later, in de Spiegelstraat, bereikt trompetgeschal mijn oor. Op de hoek van de Kerkstraat staat een jazzband dixielandmuziek te spelen. Ik blijf staan luisteren, geleund tegen mijn fiets, en tik met mijn voet het lekker-strakke ritme mee. Mijn heimwee naar vroeger, toch al gevoed door Jo van Ammers-Küller, neemt met de minuut toe. Hoor, nu spelen ze "Some of these days"...

De groep luisteraars groeit aan, ik sla nu ook met mijn hand de maat, op het stuur, en een vrouw in mijn leeftijdsklasse maakt een paar danspassen. Zal ik meedoen? Slow, slow, quick-quick .... Nee, toch maar niet, ik moet nu nodig naar huis met dat onsje gesneden zachte laurierdrop.

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Onder de Streep

John Van Harmelen

Pinksteren

Veni, creator spiritus!

'k Zal dit beroemde gezang dat voor het eerst door iemand in de latijnse taal werd gedicht en opgeschreven niet in het latijn laten afdrukken. We moeten echter wel weten wat die drie latijnse woorden betekenen.

Isaäc Da Costa (1794-1868) heeft er wel voor gezorgd dat elke gelovige Nederlander op het Pinksterfeest dit oude gezang kon mee zingen. Zijn bewerking van het oude latijnse gezang begon met de vertaling van de drie woorden Veni, Creator Spiritus door "Kom, Schepper Geest." Dan vervolgde hij: "Bezoek uw kerk met al het heil van Christus' werk! Vervul uw schepping, onze geest, met Gods genaad' op 't Pinksterfeest."

Er is nu een nieuwe vertaling in het Nederlands van J.W. Schulte Nordholt, onder nummer 237 opgenomen in het Liedboek voor de Kerken, die ook begint met "Kom Schepper, Geest."

Weinig informatie

Dit oude latijnse gezang kwam uit de negende eeuw door de Hervorming heen, vooral naar het Westen en wordt nu in bijna alle hymnboeken in verschillende vertalingen en bewerkingen geheel of gedeeltelijk gevonden.

Het is eigenaardig dat over het ontstaan van dit latijnse gezang zo weinig kan worden meegedeeld. Noch de naam van de auteur, noch de tijd van het ontstaan zijn ons bekend. Dat is vreemd omdat dit gezang er bij de kerk zo goed inging, meer dan enig ander gezang uit de Middeleeuwen, behalve het Te Deum: Wij loven U o God! wij prijzen uwen naam! (Psalm 89)

De eigenlijke auteur van "Veni Creator Spiritus" is zelfs vandaag, na grondig onderzoek van vele handschriften, niet bekend. Het auteurschap wordt in een legende verbonden aan Karel de Grote († 814). Ambrosius, Gregorius de Grote, en Rhabanus Maurus (aartsbisschop te Meinz) († 856) worden ook overwogen omdat er meer gezangen op hun naam staan. Ze worden echter alle vier door de onderzoekers afgewezen. Een uitvoerig rapport daarover is te vinden in Julian's *Dictionary of Hymnology,* deel II, blz. 1206-1211.

Heel wat vertalingen

Er zijn ook verschillende vertalingen en bewerkingen in omloop van dit bekende gezang. Het oorspronkelijke gezang bestaat uit zes coupletten van vier regels. Het werd in vele kloosters gebruikt ter gelegenheid van het Pinksterfeest. Latijn was toen steeds de voertaal in de diensten. De eerste Engelse vertaling is volgens vele hymn kenners, zoals b.v. Canon Frank Colquhoun in zijn boek *Hymns that Live* te langdradig en voldeed niet om gebruikt te worden in de eerste Engelse Ordinaal.

Toen het Common Prayer Book werd herzien in 1662, kwam dit ook de vertaling van "Veni Creator, Spiritus" ten goede. Toen werd er ook een tweede bewerking aan toegevoegd, het welbekende: "Come Holy Ghost, our souls inspire," van John Cosin, Bisschop van Durham, die voor zichzelf de bewerking van het oude gezang al in 1627 voltooid had.

Zijn gezang werd gewoonlijk op Pinksteren gezongen om 9 uur, want dat was het uur, volgens Handelingen 2:15, waarop de Heilige Geest was uitgestort, het derde uur van de dag!

Toch werden er ook aanmerkingen gemaakt op Cosin's bewerking. Het was geen vertaling, en het liet gedeelten onvertaald en/of onbewerkt. Daarom trachtte men een steeds betere vertaling en verwoording van dit geliefde gezang te geven.

Er kwam zo'n vertaling van Robert Bridges (1844-1930). Hij maakte die vertaling voor zijn eigen hymnal, die verscheen in het jaar 1899. Zijn vertaling begon zo: "Come, o Creator Spirit, come." Volgens Canon Colquhoun is dit een uitstekende vertaling.

Er is echter nog een derde vertaling in het Engels, dat ook in vele Hymnals te vinden is (ook in de *Psalter Hymnal* van de Christian Reformed Church, no. 393) het gezang van John Dryden, dichter uit de zeventiende eeuw. Het heeft slechts drie coupletten, en geeft slechts een omschrijving van een gedeelte van het oorspronkelijke latijnse gedicht.

De Geest uit Vader en Zoon

Dit mooie latijnse gezang was echter niet alleen bekend in de Engels-sprekende wereld, het was eigenlijk een hymn die het eigendom kon zijn van de hele kerk, vooral omdat niemand wist wie de auteur was en ook niet wanneer het gedicht was.

Maar het blijkt uit dit gezang heel duidelijk dat het een lied is dat behoort tot de kerk in het Westen, omdat er duidelijk geleerd wordt dat de Heilige Geest uitgaat van de Vader en de Zoon. In het laatste couplet wordt er gebeden: "Onderwijs ons (o Heilige Geest) opdat wij mogen leren kennen de Vader en de Zoon, en U, die van beiden (uitgaat) om toch slechts één te zijn."

Dit middeleeuwse gezang, vroegmiddeleeuws zelfs, belijdt het geloof van de Westerse Kerk, zoals het uitgedrukt wordt in de Niceense geloofsbelijdenis, dat de Heilige Geest uitgaat van de Vader en de Zoon. Het zgn. filioque (van de Zoon) hoort erbij. Tragisch dat dit later oorzaak wordt voor de breuk in de kerk: de Rooms-Katholieke Kerk en de Grieks-Orthodoxe Kerk, in het jaar 1054.

Maarten Luther was ook met het latijnse gezang bekend. En hij kon ook dichten. Hij vertaalde het in het Duits: "Komm, Schöpfer Gott, Heiliger Geist." En Luther's vertaling werd weer vertaald in het Nederlands door J.W. Schulte Noordholt, geb. 1920, voor het Liedboek voor de Kerken, nr. 237.

Verder wil ik er nog op wijzen dat John Dryden het refrein, dat door Cosin als volgt werd vertaald: "All praise to Thy eternal merit, O Father, Son and Holy Spirit," verving door een doxology van zes regels! Het ging tenslotte ook om een "endless song"!

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij in Caesarea, Ontario.

Veni Creator Spiritus!
9e eeuw

1. Kom Schepper, Geest, daal tot ons neer,
houd Gij bij ons uw intocht, Heer;
vervul het hart dat U verbeidt,
met hemelse barmhartigheid.

2. Gij zijt de gave Gods, Gij zijt
de grote Trooster in de tijd,
de bron waaruit het leven springt,
het liefdevuur dat ons doordringt.

3. Gij schenkt uw gaven zevenvoud,
o hand die God ten zegen houdt,
o taal waarin wij God verstaan,
wij heffen onze lofzang aan.

4. Verlicht ons duistere verstand,
geef dat ons hart van liefde brandt,
en dat ons zwakke lichaam leeft
vanuit de kracht die Gij het geeft.

5. Verlos ons als de vijand woedt,
geef, Heer, de vrede ons voorgoed,
Leid Gij ons voort, opdat geen kwaad,
geen ongeval ons leven schaadt.

6. Doe ons de Vader en de Zoon
aanschouwen in de hoge troon,
o Geest, van beiden uitgegaan,
wij bidden U gelovig aan.

Naar 'Veni Creator Spiritus'
Vertaling J.W. Schulte Nordholt,
geb. 1920
Liedboek voor de Kerken Nr. 237

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Books

Reconciliation

Book uses Scripture and pictures to illustrate a "parable of reconciliation"

The Spear and the Door: A Story of Reconciliation by Chic Harris & Roger Boulton. Toronto: Oxford University Press, 1986. 59 pp., $9.95. Reviewed by Marian Van Til.

The Spear and the Door recounts a brief, centuries-old story of the dramatic reconciliation between the feuding families of two Irish earls. A handshake through a hole, hacked with a spear, in a heavily barred door was the gesture that both brought about and symbolized that reconciliation.

Harris and Boulton recount the story in a few pages; the rest of their attractive book contains a variety of exquisite, coloured pictures accompanied by selected Scripture texts (from the KJV). The story of the spear and the door acts as a kind of parable. (The authors comment that it "could have come straight from the New Testament.") It verbally illustrates the texts which deal with loving one another, controlling anger, God's faithfulness and being reconciled to God.

The authors' short epilogue suggests that if we as individuals are "moved by the spirit of Reconciliation then our individual attitudes will ultimately be effective on a larger scale," i.e., "social groups, communities, even nations ultimately reflect the morality of the people who form them." Reconciliation is "the restoration of goodwill through mutual forgiveness," with the result that "both parties, all parties win." While none of that strictly speaking, is arguable, the authors' nebulous reference to the "spirit of reconciliation" seems to diminish what the body of the book tries to accomplish: to point to God in Christ as the source of true reconciliation, to God "who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation ...," as one of the texts they use says. (II Cor. 5:17,18)

This is still a beautifully presented book, however, and given the right circumstances, it might be used as an aid in our "ministries of reconciliation."

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